

THE DEFENCE of Death.

Contayning a moste excellent
Discourse of life and death,

written in Frenche by

Philip de Mornaye

Gentleman.

*And doone into Eng-
lish by E.A.*



*Imprinted at London by Iohn
Allde for Edward Aggas dwel-
ling in Paules Churchyarde at the
signe of the red Dragon. 1577.*

THE DEFENCE

OF GREAT BRITAIN

Containing a full and complete

History of the said Kingdom

of Great Britain

Philip de Montaigne



Printed at London by John

Steele at the Sign of the

Three Crowns in Pall Mall

near the Theatre Royal

To the right honourable, his
singuler good Lady, the moste good-
ly and vertuous Lady, Margaret
Countesse of Darby, grace
and peace in our Lord Je-
sus Christe.



Notwithstandinge
that the natural dispo-
sition (right Honour-
able) of all humane
creatures, ought moste
sufficiētly to instruct us in the know-
ledge of our owne frailtie, & so con-
sequently inforce vs vnto a continu-
all and earnest desire of death, which
assuredly is no other then a translati-
on and passage of our soules out of
this transitorie habitation into an e-
uerlasting & permanēt house, exempt
from manifolde miseries and incony-
uiances, wherunto this our painfull
Pilgrimage is still subiect, yet soeaf-
much as the weake nesse and imper-
fection of our carnall understanding
doe stand in the waye of our
gained

The Epistle

is such, as that it cannot comprehend
or perceiue the infinite and inesti-
mable benefits, whiche at all times
through death we doo obtaine, but
rather dooth inforce vs to feare the
same as some sharp tempest or gree-
uous passage. I thought it not amisse
to translate out of Fraunce into this
our native soile of England, this
breefe but moste excellent discourse,
first written in Frenche by a godly
and learned Christian, for the greate
comfort of all Christes members: and
now doon into English for the be-
nefit of suche as therein will seeke to
reape any commoditie, the rehearsall
of the contents wherof by reason of
the breuitie of the same, seemeth both
needles & superfluous. Nevertheless
seeking the protection of some hono-
rable personage, whose countenance
and authoritie might sheelde and de-
fend as wel the rudenesse of the tran-
slation, as also the raggidnes of the
style therof, from the bitter taunts and
biting

Dedicatorie.

biting scōss of cruel reprehension, and
therewithall calling to minde not on-
ly your moste honorable and vertuous
disposition & authoritie, but also the
manifold benefits w^hich most boun-
tifully you haue at all times vpon me
v^uorthy bestowed, I accounted
it my bounden dutie, as onely an ac-
knowledgig of the receit of the same:
to present vnto your honors fauoura-
ble tuition, these frutes of my small la-
bors, w^hith most humble request to ac-
cept of them as the excellēcie of the ar-
gument deserueth. Thus assuredly ho-
ping in your most honorable v^unted
clemencie, & trusting that heerin you
wil vouchsafe to pardo this my so bolde
and rash attempt, I shall alwaies (ac-
cording to my bounden duty) pray to the
almightie, long to maintain your Ho-
nors welth and felicitie, to your com-
fort and his glory.

Your Honors moste bounden
and humble seruant. B.A.



A S CONCERNING
the Argument of this dis-
course, it tendeth especially
to the overthrowe of the
continuall presumptiō that vve haue
to obtain in this life the thing vy which
since the transgression of our forefa-
thers neuer vvas, neither euer shalbe,
as is euident in the displaying of man,
euen from his beginning to his en-
ding.

Also as touching this vvoorde
Fortune, (vy which in diuerse partes of
his treatise is incident) I am to desire
that it may be taken as an vsuall or ra-
ther importunate phrase of our lan-
guage, the vvhich in place of vtter a-
bolishing the same dooth but ouer-
much vse it, because that things com-
monly chauncing contrarie vnto na-
turall reason, or the common sence of
mans vvit, haue in imitating the lan-
guage of the Heathen, by our aunce-
stors, beene commonly attributed vnto
to Lady Fortune.

Finally, in that I haue brought in,
in the end the heathen Philosopher Se-
neca

necayttering of his minde, I am like
 vwise to require that it be not taken as
 an argumente of want of other suffi-
 cient and aucteticall testimonie of the
 moste alicient Christian fathers tou-
 ching this matter: but rather I vvoid
 haue you to knowe, that I account-
 ed him beeing a straunger, more fit
 vwith his exclamations, earnestly to
 vvaken vs out of our drouisie nests, for
 that his knowledge proceeded only of
 learned & naturall iudgemēt, conioy-
 ned vwith some experience, vwhich he
 had of the vaine frailtie of mans na-
 ture, and so to seeme to guide vs
 into a better blauen, then him-
 self could euer enter into, in an
 as trial or by his owne exam-
 ple to lifte vnto others.

Adieu ye vwell.



A breefe and moste excel-
lent Discourse vpon life and
death.



Tis a straunge
matter wherat I can-
not sufficiently mer-
uaile, to beholde howe
the labourer to the end
to cease from his la-
bours doth even in manner hasten the
course of the Sun. The Mariner for the
attaining vnto the desired Hauē, saileth
for wards amaine, and from as farre as
he can espye the coste, to shoute out for
ioy. And the Pilgrime or tranayler, to
take no rest befoze his iorney be ended.
And yet that man in the meane time
being bound to perpetuall labour, to-
sted with continuall tempestes, and ty-
ered with many rough and miery pa-
thes: is neuertheless vniwilling to
looke vpon or come nere to the ende of
his iorney: sozowfull to see the Hauē
of his assured rest: and with horroz and
feare

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feare to draw towarde his lodging and
peaceable dwelling place.

Our life resembleth a right Penes-
lopes web, which still must be woven
and woven again: a Sea habandoned
to all winde, which sometime inward-
ly sometime outwardly tormenteth it:
and a troublesome path, through frost
and extreme heate: over steepie moun-
taines and hollow balleyes, among be-
ferte and thornish places.

This is the communication that we
do use, being at our work, pulling at
our Oze, and passing through this mi-
serable path and rough way. And yet
when death commeth to finish our la-
bours, when she stretcheth forth her
arms to helpe vs into the Haven, and
when after so many passages and trou-
blesome hostyes, she seeketh to bring
vs into our true habitation: into a place
of comforte and ioy, where wee should
take harte at the viewe of our lande,
and drawing towarde our happy dwell-
ling place, should sing and reioyce: we
would if we might haue our owne wil-
les, begin our work again: returne our
sailes into the winde, and voluntari-
ly retire back into our tozney.

Shirley

Then

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When do we no longer remember our paines, our shipwacks and perills are forgotten, we do reiect all feare, either of trauaile or theries, and do account death as an extreme pain, feare it as a Honors ship bote, and shun it as a thersish place. We play as young children, who having all day complained of sicknesse, do become whole at the sight of the medicine: we resemble men vered with the tooth ache, who all the while do run aboute for helpe, and yet seeing the Barboz comming to pull out their teeth, do feel no more pain: and are not unlike unto those painie and delicate persons, who at a pricking of the phleu- sille cry out, and canot patiently abide the comming of the Surgeon, and yet when they see him to setting of his iastice to cut the throate of the disease, do pull their arme back and creepe into their bed, again, as if he minded to slay their owne persons. We stand in more feare of the Medicine, then of the disease: of the Barboz, then of the pain: and of the pricking, then of the impossu-
We stand in more abie of the bitter-
ness of the medicine which to son our
passed, then of a long and languishing
paine

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pain : and we more tremble at the end
of our miseries, then at the infinit num-
ber of those whiche in this life we do
sustain. But wherof (I pray you) pro-
ceedeth this folly and simplicitie, saving
onely that we knowe not what it is, ei-
ther of life or death. For we do feare
the thing that we should hope for, and
do desire the thing wherof we should
be afraid. We learne that thing life
that is a continuall death, and that death
whiche is the issue out of a lying death,
and an entrie into everlasting life.

What goodnesse is there I pray you
in this life, why we should so earnest-
ly seeke the same: or what evil is there
in death that we should so diligently es-
chue the apprehension thereof: nay what
evil is there not in this life, or what
goodnes doth not death comprehend:

Let vs therefore examine all the
pointes of this life. Our entrie is in
teares, our proceeding in sweate and la-
bour, and our ending in bitter sorrowe,
High and lowe, rich and poore, none in
the vniuersall worlde can saye him self
exempt from this condition. Man is
worse then beasts in these points. At
his birth he is not able to moue him
self

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selfe: in his first yeres he hath no pleasure, and bringeth nothing with him but sorowe and trauaile, and before the yeres of discretion incurreth infinite dangers, and yet then in one respect is more happy then afterwarde, which is that he doth neither feare nor consider the same: neither is there any so saint-hearted, but that if he might still continue a Childe, he would neuer mislike of such a life: so that it is manifest that it is not a commoditie simply to liue, but to liue blessedly & happily. Let vs proceed. Groweth he: his labors do growe with him: scarce is he escaped y hands of his surces, or knoweth what play is: but by and by he is committed to the hands of some scholemaster (I speake of those that he best and moste curiously brought vp) then if he play, he is still in feare: if he study, it is against his will. All this age, because he is in y custodye of an other, is to him a prison: he mindeth or alpyzeth to nothing, but how to be let free from y sublectio of other men, and so become maister & guider of himself: yea to his power he becometh so forward his age euē with his shouldrs, toerby y sooner to attaine to his wished libertie.

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Who be brief, he seeketh only the end of his
travellage and entry into his youth. But
I pray you what other is this entry in-
to youth, saving the death of his infancy:
and afterwarde his coming to mans
age, the death of his youth: and the be-
ginning of to mourne, then the death
of this day: so that in this wise he des-
reth death, accounting life miserable;
and therefore cannot be esteemed happy
or contented. Well, having his liber-
tie he hath gotten his desire, he hath at-
tained to the age wherein Hercules by
Gods permittance had his choice of his path:
to vertue or vice, by the conduct either of
reason or of passion: he must enter into
one of these contrary waies. His passion
presenteth to him a thousand pleasures,
it layeth for him a thousand baits, & set-
teth before him a thousand delights: wher-
by to intrap him, yea he is almost decei-
ved. But I pray you what kinde of plea-
sures doth he receive thereof: to wit, vici-
ous pleasures, which keep him in con-
tinuall pain & inquietnes, pleasures sub-
iect to repentance, which liue unto gnaw-
ing, do boile a great while after: pleasures
bought with pain & danger, practised and
passed in a moment, and followed with
a long and tedious remorse of conscience.

Such

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Such (if a man wil examin them (is in few words, the nature of worldly pleasures. There is none so sweet, but that the bitterness of the same doth surmount it: none of so pleasant taste, but that it leaveth a more sower smack and greivous disdain behinde it. Pea and which nurse is, none so moderate, but that it hath his corosive and punishment in it self.

I need not heere rehearse such displeasures as no man can denye, as, strife, debate, wounds, murder, flight, diseases, and other hazards, which sometime his owne incontinencie, and sometimes the insolencie of this frowly age bringeth him into. So that the pleasures ther of being but displeasures, or his sorowe as much as a mixture with moxwelwood water, it plainly appeareth what grasse bitterness he feeleth or tasteth of. This to be briefe, is the life of a young man, who being gotten out of the lawfull wardshippe of either his parents or maisters, selleth and abandoneth himself unto all licence, or rather into the bondage of his passion, whiche neither more nor lesse, but as an bodie one spirit that possideth him both still yet & some

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him, sometime into the fire, other times into the water, an other time lifteth him vnto the top of a Rock, and afterwards throweth him into the bottom of a valley.

Againe if he accepteth reason for his guide, then falleth he into manifold dangers. Then must he be redy to fight at the end of euery seelde and at euery tract or steppes stand redy at defence, as one hauing his enemy round about him and still heryng of him.

But what enemy? Euen his owne desires, and what so euer he lyeth of far or nere. To be brief, the greatest enemy in the worlde, the very worlde it self, yea, whiche is worle, a thousand false and dangerous intelligences with in his owne person, besides other desperate passions proceeding of his plume flesh, which in that age is in full force and power, watching the time, bolwar and opportunitie to intrap him, and to cast him headlong into all kinde of vice.

God only and no other enforceth him to take this way, who guideth his steps euen to the end, granting him victory in all his combates, and yet we see how few do enter into that path, and

of

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of those, how many afterwards doe retire againe?

Well, let him followe either the one way or the other, he must fully resolve him self, either to yelde to a tyrannous passion, or els to undertake a perpetuall and greivous warfare: yea, either to cast him selfe into the bed of death, or els to binde and in manner commit his person to the stocks and torments: either delicately to swim downe the streame, or els forcibly with labour and travail to strive against the same.

Thus in few words on the one side, you see how the youngman who in his youth hath quaffed of by full cuppes the false and vain pleasures of this world, (resembling drunkards the next day after their feasts & riotous banquets) is either quite astonished, either so far out of taste and temper that he will no more, or els is finally so quayed that he can no more, and then doth never afterwarde thinke or speake of the same with out his great grief and sorrowe.

On the other side, you may also perceive how faint, weary, and as it were even broken with this continuall battle he is, which valiantly hath embra-
ced

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whereas, and overcomes his will in
in sentence that he neither fears nor
yet is he content by death to escape
himself from further pain. Which is
demonstrable and manifest in the
sacrificing again in the which he
easily gives his life, and is a sign
wherein he is most comforted and
aid. As he followeth the way of perfect
man, wherein he is one in the
world, and taking him out of the
fear of death, he is able to be in the
only state; that all the imperfections
of human nature, which before he
was by the light of the
light of the sun, and the
are therein repaired, and the
perfection. Wherefore he is
all such as are by judgment
of the world, happy or blessed, and come to
the state of the world, and the
: Wherefore as you see, he is one in the
played in the world, and in the
lives, accompanied with the
to the world, and the
And so he is able to be in the
and the world, to be in the
and the world, and the
one, and so he is able to be in the
and the world, and the

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by a full contentation of goods, and a
hoorde of honours in case we will loose
thep them: whereupon, few (except the
assured chosen Children of the almighty
God) can escape, but either for some of
the one, or els for hope of the other (not
being snared in their beautiful illusions)
doe shew them selues beloung
from the present: What therefore is the
end of all this contentation?

The conuolse man maketh a thousand
sawes forges by sea and by land, intenceth
to fuynt dangers of pirates & thieves,
escapeth wonderful perils and ship-
wracks, and liueth in continuall feare
and danger, yea and often loseth all his
time and labours, reaping naught els
but diseases, goutes, with suth other
like distammobilities for the time to
come. For the obtaining of his prome-
dicated ease, he now hath forgoone his
quietnes, and in seeking for money:
hath lost his life. What should he hath
obtained great wealth, that he hath rob-
bed the East countries of their riches,
and dyed by all the western mines,
shall he be at quiet, or will he think
him self satisfied? Should also all his
traughts and voyages be ended, and
that

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that through his pained travails with
labour and toil both of body and minde,
he hath sufficiently heaped and hoarded
up fortune to come, is he not fallen
out of one inconvenience into an other?
This then is no end but a changinge of
humiliations. At sometime he sought the obtaining of
gates, now he feeleth the losse of the
same: he got them through painful heat
and travail, he now possideth them in
quaking colde and trembling: he hath
incurred dangers of waters and thunders
in fishing for them: now thunders and
monstrous waves assail him. He
toll paines to dig and hale them out of
the earth: he now laboureth to binde
them up again. As he hies, after all
his toyes and joynes he is entred
into a prison, and as a conclusion of all
his bodily labours he hath begunne an
infinit trouble of minde. Will hee
saye finally both this paye to yetch obtain-
ed, as a recompence of so many mis-
eryes: Although the manifold illusions
and enchantments of this devilish spi-
rit of stoutnesse, he perswadeth him
self to have gotten some exquisite and
rare Jewel, but is indeed banderled as
not yett yett of this Jewel.

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For: both heathen & christians permit them
to buyh of & saue. In the firste they
suffer death; and among the heaped of
coyres & perishing through famine. They
haue gods but dare not vse them, can-
not (in my opinion) in any thinge to helpe
they cannot reioyce. They haue them,
but neither so: their salues neither (say
any other, yea of all that they haue they
haue nothing, and yet so want what they
euer they haue not. Will theye therefore
returne to this point, that the obtey-
ning of all these false gods. Is to suffer
their trouble of the body. The possession
whereof, is moche commonly trouble of
minde, and that so much the greater, as
the spirite is more sensible, (little) and
delicate then the body. The first feeling
therfore of the countenances mans miserie
beginneth to be he healeth his goods, to wit
his (plowhock, spoyle, clothes, & such like
calamities) (whereunto al transitory goods
are subiect) both reioyce & carry them a-
way: then he weepeth & cryeth out & sor-
roweth him selfe like a little childe & bath-
eth his bawle & at some purpose. It is im-
possible to perswade him, & all worldly
goods are transitory: he thinketh him selfe
not only spoiled but eue slain outright.

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and having given his whole trust in these vanities, the same being lost he falleth into despair, from the which he may hardly be rescued: yea and so much as he wanteth of his gain, where of he made a full account, he thinketh him selfe to have lost: and all that pertaineth him not greates and extraordinary comodities, seemeth in his eye to turn to his hinderance, whereby we sometime see him fall into such despair, that to his power hee hasteneth the course of his owne life.

To be briefe, the recompence that Constantines giveth to his continuall scholars, resembleth the reward of the Devil his progenitor, namely that having awhile gratified them with their prophane desires, he finally either beheadeth them or to the hangman, or els himselfe breaketh their necks. I minde not here to rehearse, such offences and mischiefs as the emperours themselves do abandon them selves unto for the obtaining of their goods whereof their consciences do feel such a perpetuall remorse as that they can never be quiet, for it is sufficient that we understand that in this so violent an exercise where

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In moste mortall men doo slay e ach
them selues, the body is slain, the minde
bereb, and the soule condemned without
any pleasure or contentation at all.

Now then let vs come to ambition
which with desire of hono: doth fondly
bewitch the mightiest in the worlde:
shall we therein finde any moze ease the
in the other, or not rather lesse? Whe-
ther deceiveth he in yielding in lieto of
all rewards, onely the vile dirt of the
earth, this seeth he with nothing but
smoke and winde. The presents of
this are vain, and the gifts of the other
course. In either of them we slide into a
bottomlesse pit: howbeit this of the
twain is the most dangerous, notwithstanding
the water seemeth moze plea-
sant & cleer. Among those that haue im-
baced ambition, some doo obtain great
estimation among Kings & Princes, o-
ther beco: gouernors ouer armyes, and
so others in their degree: their inferiours
do salute, reuerence, and worship them:
they are apparellled in purple, scarlet,
and cloth of golde: in beholding of them
it seemeth there is no contentation in
the worlde but theirs. But fewe men
knowe the weight of an ounce of this

W. iij.

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Whose glory and honour, both in this world
and hereafter, do cost them, or what is the
price of all this rich array in their pur-
ses: for understanding the truth they
would be loath to buy any worldly
glorie through long and tedious
service, have attained to this liberty
either by hazarding their liues at all ad-
uents, yea oftentimes at the cost of an
arme or a leg, and that at the appeale
of a doctor, who perhaps accounteth
more of a hundred thousand of land with
his neyghbour dominions, then of the
liue of an hundred thousande such as
they are, beinge both unhappy in that
they serue him who careth not for them
and foole in that they thinke the liues
in reputation with him, to be eue-
meth so little of the losse of them so yea
trifling thing of nothing. Others haue
gotten fauour by flatterye, flouting of
long time inured their tongues to sweet
crete speeches and that to haue so vile and
sol ualuinge, saying and doing what so
euer their prince or master shall com-
mande into a good hart would surely be done.
Others haue peraduenture patiently
borne infinite iniuries, sportings and
reuellings: yea how familiar so euer they
stand with their prince, they do not with-
standing resemble him who hauing on

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Worthaken the taming of a wilde Lion, &
though long patience to infinite balts
and many scratchings & bitings haue
brought him to some order, dare neuer
theles scarce deliuer him any food with
out pain, suffering lest he shoulde catch
hold of y^e same, & yet he be neuer so ware
is once a year intrapped & sufficiently re-
warded for a long time. So, such is the
moste parte is the end of all the princes
darlings, whoe whoe be hath by long & e
things craved any to be as y^e shoulde
account him self at his to, theys end, the
trouaile both be delight to take y^e same
partie to son be blog again as to as he
was at the first: yea & him whoe be hath
mightelye inticed, he doth afterwarde
long as a spage. They also do loue noe
but the selues, supposing eche one to be
created only for their seruice & pleasure,
These blinde courtiers doe perswade the
selues to haue many friends, & to be had
in great estimation among many, not
considering y^e euery man hono^reth them
to the hart, as they hono^r others. The
mightie men do disdain the, valuing
them only in soone, the inferiour sorte
do reuerence them for y^e they stand in
need of the, & therein do worship their
vocatioⁿ, seat & apparel, not their pers^on.

And

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And as for those which bee equall among
themselves amitie ought to take some place,
they boile with enuye, one flambereth
another, each one trippeth another, and
do continually pine away either with
their owne discōmodities, or at others
advancement: for enuy being in man
ner an ache of the minde, is the greatest
grief that can be: and thus do you see
those menne quite denoide of amitie,
which among all wise men is ever ac-
counted a most excellent and soverain
commoditie. Yea you shall more plain-
ly yet understand, that when fortune
turneth her back to them, all men do
leave their companyes, and when she
smarreteth at them, every man looketh a-
way upon the: so that being once spoiled
of their triumphant robes, no man
will knowe them. Also contrary-
wise, some Russian or infamous person
shall be clothed in their apparell, who
without difference in vertue or title
shall inherite their calling, possesse all
their former honours, and puffe them so
up in pride, like unto the Ass which
bare the Image of y^e Goddesse Isis
who was proude of so many curtisies
as were done to the same, and finally

tha

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that, Fortune (beth them like Siles:
But thou wilt say, (at the least so
long as she continueth) they shall take
their ease, and enjoy their owne conten-
tation: and who that hath his pleasure
for thye or foure yeeres more or lesse, is
not accursed all his life time. Yes assur-
edly, whlesse it be ease to live in conti-
nuall feare of being throtlene from the
step to her onto be hath attained: or to
desire with great trauail to ryme still
hyper and hyper. Those (my friend) whom
thou accountest at their ease because
thou seest but the outsidēs of them, are
farre other wise within: their inward
partes are strong pylons, full of dunge-
ons, holes, darcknesse, serpents and tor-
ments. Thou thinkest their lodgings
large, which in their opinions are very
strait. Thou supposest them very high,
but they account them selues to be ve-
ry lowe. Yea and often, he which but
thinketh him self sick: is worse at ease
then he which is sick in deed. And there
be some, euen Kings: who think them-
selues but slanes, & indeed are nothing
els, for we are nothing but in opinion.
Thou seest them accompanied with
many souldiours, and the same whom
they

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they haue chiefe for their garde, do they mistrust. Alone or in company they are alwaies in feare: being alone they look behinde them; and in company round about them. They vnder in vessels of golde or siluer; and that is the same rather earth or glasse wherein men fill and drinke poison. They haue their beds very soft and delicately trimmed vp, neither may they heare a mouse run thorow their chamber; or suffer a flye to come nere their faces: when as a poore contrie man slepeth by the side of a spring; or in a market place, hauing no bed but earth, nor covering but heauen: and yet these men among all their quietnes and daintie lodging, do nothing but turne and tolle vp and downe in their beds; still imagininge that they heare some stirring, yea euen their rest takes no rest at all.

To be briefe, wilke thou knowe the difference betwene them and the hardest intreated prisoners: Either of them are chained vp, eche of them beareth a weightie burthen vpon them; but in that the one is of Iron and the other of Golde: so is the one chained but in body, and the other in minde.

The

The defence of death.

The prisoner standeth in great
after him; the Courtier is chained by
in his self. The prisoner many times
is hardly comforted through his bo-
dy paines, and singeth in the chiefe
of his miserie. The Courtier being
tormented in his minde doth continu-
ally labour his body, and cannot
thereunto give any respite.

And as for the contentation to be
thou thinkest them to have, thou art
far wide. Thou judgest and thinkest
them mightie because they be highly
uplifted, but therein thou art as deceived
as which accommeth a dwarf sitting on
the top of a steeple by upon any high thing
be a tall man. Thou art so giddy when
a stickman, that thou mistest his height
by his posture, which to knowe is the true
proportion, should be measured alone; yet
thou markest them the highest of things,
but of the place to be on, it is far down
down the steeple; thou seest a man
perceive all to be as nothing. And
judgest them mightie for mightinesse
may be on earth, which is a respect of
Heaven, is but as nothing. And if
thou couldest enter into the heavens,
thou wouldest see of many other opinions

The defence of death.

For true greatnesse consisteth in despising all these vaine points of greatnesse wherunto they be faine, which also in their opinion they haue not attained vnto, for still they desire to clyme hyer, and seem to them selues neuer to be hye enough.

You shall see one call thus in his minde. If I might attain to such a degree, then were I well content, there would I stay: Having attained thereto, he doth scarce take breath, but would faine yet clyme higher. What whiche when he was belowe seemed to him the highest, is now in his opinion scarce one step. We thinke of him self lowe, because there be some hyer then he, but he considereth not him self to be on hye, for that there be many thousands lower then he. Yea, in the end he clymeth so hye, that either his winde faileth in the way, or els he slippeth headlong downe againe: or in case with extreme paine he attaineth to his desire, then is he as if were on the top of the Alpes, but not aboue the cloudes, or past windees or tempest: but rather in the midst of the thunder and lightning, or of what horrible and dangerous matter

The defence of death.

matter to euer the Aire engendzeth or
conceiue: which for the moſte parte
delighteth in thundering, and bringing
to dust their preſumptuous highnes.

It may be you will (through the ex-
amples whereof, bothe Hiſtozies and
mans memozy are replenished) graunt
me this poſiſe, and will ſay, Thoſe
men whom nature hath brought forth
with the Croſſe on their backs, and ſepa-
rate in their hands: thoſe whom ſuen
from their birth ſhe hath placed in ſo
ſeruiſent thrones, and ſo haue not labou-
red to eſcape thither, doe ſeeme without
contradiction, to be exempt from all theſe
miſeries, and ſo conſequently may ſay
them ſelves happy.

It may be indeed, that they doe ſeem
ſeele thoſe diſcommodities, by reaſon of
their diſturb, nurſhment, and bringing
up, euen as they who being borne neer
to the river Nilus, doe become deafe at
the noiſe thereof, or in a priſon, doe not
complain of the reſtraint of libertie: or
among the Cimmericians where ſo con-
ſtantly night, doe not deſire the day: or
on the Alpes doe not finde them ſelues
ſo much grieved with colds, tempeſts
of ſnowes, and ſuch other like weather.

The defence of death.

But certainly they be not clerly exempt, when a suddaine thunderbolte cracketh one flouer of their Crowne, or in their hands breaketh their Scepter. When a waile of sorrowe layeth them vp, or when a mist of sorrowe and care doth perpetually blinde their mindes and understanding. They be crowned, but with a Crown, which is indeede of thornes. They haue a scepter in their hand, but of a reed, which more then any other earthly thing, benneth and obeyeth to euery winde: men and euery such Crown is so far from healing these diseases of the minde, and euery such Scepter from driving away and scaring the thoughts and cares, which flicker about men, that on contrarye this the Crown and Scepter whiche bringeth all the same aboute them. A Crowne saith the Persian Emperour, who so knew how to be, sheweth on the bed, would not purchase, findinge this euil in the high hope to take the by. This Prince offered to him selfe to giue estates vnto all the world, to distribute hay and miche of his pleasure vnto men, and was able in outward shew to set euery man at ease

and

A defence of Death

and yet him selfe doth freely confesse
that in all the world (to which he held in
his hand) was nothing but griefe and
miserye.

That also with all other men say in
case they be disposed to utter their
mindes: We will not rebeare those
who haue through a shameful death
finished their miserable liues: neither
such as haue seene their kingdomes pur
ried before their faces, and in great ca
lamities haue long ouerligned their
mightinesse, yea even Denis of Sicil,
who was better content with a hand
ful of rods wherewith to scourge the chil
dren of Corinth in a schoole: then with
the scepter with the which he had bea
ten all Sicil. And Silla who hauing rob
bed the whole common welth of Rome
(which had spoyled the whole worlde)
could neuer take any rest vntill he had
of his owne accorde deposed him self, to
the incredible halard of all his anthozi
tie & power. But let vs require the opi
nion of king Salomon, being indued
with the singular graces of God, riche
and mightie in all things, who sought
the treasures euen in the Islands them
selues: he by his manifest Booke will

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teach vs, that hauing tried all the felicities of the earth, he hath found nothing but vanitie, labour & trouble of minde. Let vs aske y^e Emperoz Augustus, the peaceable possessor of all the world. He will bewaile his life passed in infinite straits, and will wish the quietnes of the meanest man in y^e world, accounting that day most blessed wherein he might dispatch himselfe of this insupportable greatness, to the end to liue quietly among the meaner sorte of people. Of Tiberius his successor he will confesse, that he holdeth the Empire as a wolfe by the eares, and that if he could without danger of being bitten he would willingly let go the same. He will complain of fortune, which hath guided him so high, and then taken away the ladder, that he cannot afterwarde come downe againe. Dioclesian a worldly, wise and vertuous Prince, will preferre his voluntarie bannishment to Solon, before the whole Romaine Empire. To be breife, the Emperoz Charles the fifth (whome our age doth account the happiest that liued in many yeeres) will curse vnto vs

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by his conquests, his victories, and his triumphes, and will not be ashamed to say, that he hath found more ease in comparison in one day in his bowed solitarinesse: then in all the rest of his triumphant life.

Shall we then account those blessed in this their imagined greatnes, who be account them selues accursed, seeking their felicitie in the diminishing of their estate, who also in the vniuersall world cannot finde any one conuenient place of rest for their greatnesse, neither any bed whereupon they may take their quiet sleepe?

Happie is he onely who liueth contented in his minde, and farre more accursed then any, is he that can not be content with nothing. Miserable then was Pirrus King of Albanye, who sought for to conquere the whole world, whereby (sayeth he) to obtaine quietnesse, and yet seeketh so farre for that thing whiche is so nere his hand. But far more miserable was Alexander, in being borne king of a mighty Realme & almost conqueror of the whole world, sought for other worlds wherewith to satissie his foolish ambition

The defence of death.

and yet within three dayes after was
contented with six or seven foot of earth.

To be bræfe, if they be borne on the
top of the Alpes, they seek to clime into
Heaven. If they have conquered the
Kings of the Earth, then haue they soe
quarrels to pleade with God, and seek to
diminish his dominions: they neuer
haue any end or final terme befoze that
God laughing to scozne in their pain
distresse (when they think them selves on
the best staffe of the Ladder) but thun-
der doth downe all this their presumption,
breaketh in peeces the scepter in their
hands, and many times overthroweth
them with their owne Crownes.

Finally, in few wordes to rehearse
all the blisse that may be comprehended
in whatsoeuer ambition promisseth to
them. They endure much euil to the
end to obtain euil. They suppose by clim-
bing higher to get from this euil, when
as the high wherunto so painfully they
do aspire, is the very root of the same.

I speake not here of the miserie of
those who all their liues hauing belbe
out their hat to catch y liberaltyes of
courtlike Fortune, and yet can get no-
thing, who sometimes also end with wou-

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perfull hartburning, shall see some one
who hauing taken lesse paine shall re-
ceiue the rewardes out of their hands:
who through thrusting them selues for-
ward haue lost the same, yea and per-
adventure throwen into a third mans
hand, who neuer stirred for the same:
out of the hands of those who with ouer
straining of it haue let it escape through
their fingers, and so lost it. Those men
are of all men accounted accursed and
are so in deed, in as much as them sel-
ues do so thinke. Let it therefore suffice
you, that all the liberalities whiche the
Deuill throweth among vs out of his
windowes are but bayts, that all his re-
wards are but snares, and that he see-
keth to inioyne vs onely, who do thrust
our selues forwarde for such things, as
molte accursed is he that hath molte
hap in meeting with the same.

¶ Yet wil some say, the couetous man
hath no commoditie of all his goods, the
ambitious man hath nothing but evils:
either of them to say trueth doth indeed
frame to them selues an assured hell in
this world. But may there not be some
one who tending to the law or remai-
ning about the Prince, may peaceably
C. iij. inioy

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inloy these goodes without following
these outragious motions, and obtaine
some honoꝝ with quietnes and cōtentā-
tion of his minde: Surely in the first a-
ges when as their remained among
men yet some sinceritie, there might be
such: but now that they be framed as in
these daies we see the, I cā perceiue no
meanes how it should be. In these day-
es dele you in any worldly affaires, ei-
ther you must do wel or euill. If euill,
God is your enemy & you haue your
conscience a tormentor continually ber-
ing of you. If wel, then are men your
aduersaries, yea and that the mightie-
st among them, whose enuie and euill
will doth watch you, and whose cruelty
and tyranny doth perpetually threten
you. Please the people and you please a
beast, in pleasing of whome you shall
displease your self. Please your self and
you shall displease God. Please god, and
you shall incur a thousand worldly dan-
gers & sustain a thousand displeasures:
which is the cause, that hearing the spee-
ches of the honestest sort & of those which
be best contented in their degrees, be it
that their speeches be premeditated, or
that through force of the trueth they doe
escape them, you shall vnderstand this.

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One wisheth he had chaiged his gown
with his farmer, another affirmeth it to
be a goodly matter to haue no such voca-
tion, another complaineth y^e his bed is
troubled with pallasce or courtlike mat-
ters fro which he hopeth wth all speed to
withdraw him self. To be breife, you
shall finde them all wery of their voca-
tion, nothing inuoying the calling of o-
thers, not withstanding y^e if you would
seem to take the at their wordes y^e most
part could be content to recat. These men
are wery of those affaires wherunto his
age is subiect, & yet wisheth to be higher
wherby he might exempt him self, not
withstanding that otherwise he would
somuch as in him lay auoid all age & to
his power flee fro y^e same. What were
we best therfore to do in this so greates
contrariety & confusioⁿ of mindes, should
we y^e better to obtain perfect quietnes
eschue the company of men, & hide our
selues in y^e woods among wilde beast?
to auoid these hatnous passions, should
we depart from the flocks of reasonable
creatures? or to escape these worldly
enils should we sequester our selues out
of the worlde? in deed if in so doing we
could lye quietly, it were something.

Quint.

But

The Defence of death.

But alas, is he one that would can-
not so do, yea and such as do so, do not
therin finde the rest which they seek for.
Some would gladly do it, but shame of
the world restraineth the. For they
are to be ashamed of him whome in
hart they do condemn, and more loles
to take countsaile of the greatest estate
whiche they cannot may have. And o-
thers it is alledged, that they must
serue the common welth, and yet they
see not that those which give them such
Counsaile, do serue none but them sel-
ues, and that the molte parte seeke not
greatly the comon welth, unless they
finde some private commoditie, wher-
upon to take holde. Unto some it is said
that by their good example they may a-
mend the rest, and yet do they not con-
sider that a hundred helthful men, shall
rather take the plague in an infected
Citie, yea euen the Physicians them-
selues, rather then any one shall obtain
helth, that the entrie into such a Citie
is properly to tempt God, that against
an infected aire there can be no better
preservative the to flee from the same.
To be brief that so like as y sweet wa-
ters falling into the sea do ad, toge the
bitter.

The defence of death.

Bitternesse of y^e same, even so little may
one or two Lots do touching the refo-
rmation of a whole Sodomiticall court.
And as for the wiser sort, who no lesse
carefull for the soule then the body, do
seek for the same a sound and healthful
aire, far fro the infection of evil manners,
and who being led by the hand of some of
Gods Angels, do in good time after the
example of Lot, withdraw themselves
into the little village of Segor far from
all worldly corruption, into some cham-
pion contrie, not near to any pecciferous
town, there at their leisure to attend
to some science and earnest contempla-
tions. To them being in no dangerous
place do I wel agree: but in that their
selues do carry infection with them,
they cannot wel be exempt. They see
the court, the court still followeth them
every way. They seek to escape the
the world, and the world pursueth them
even to death: hardly throughout the
whole world, shall they finde any cor-
ner wherein y^e world will not finde the,
so earnestly both it seek their destruc-
tion. Again if through the singular grace
of God, they seeme for a while exempt
out of these dangers, then are they con-
tinually

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finally deted with povertie, then is there some domesticall contention, to which disquieteth them, or some kinde of familiar spirit which tempteth them.

To be short, the worlde by some meanes causeth them to seele him. But the worst is that when we be past all these outward warres and trauailes, the more we see in our selues, so much the more vehemently an inward war and debate of the flesh against the spirit, passion against reason, Earth against Heauen; and the worlde fighting in vs for the worlde, which findeth it self continually lodged in the bottome of our owne harts, on what side soeuer we seeke to flee from it.

I wil say also thus much more, that there be some, who making profession of eschuing worldly vanities, do in the same seeke the commendation of the worlde. Some do seeke to flee from it, and yet according to the Proverbe, do go backward to meete it. Yea there are some which do refuse honours, because they would be desired to take the same: and others that do hide themselves, onely to cause men to seek to them. Thus doth the worlde many times in
disguised

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disguised attire dwell in those which
seeme to flee from the world.

This then is an abuse, for if we solo to
the company of men, among the is his
court. If we seek y wilbernes, there hath
be his canes & denues, for in y desert it
self did be tempt our lord Iesus Christ.

If we retire into our selues, ther do we
finde him as filthy as any where els.

We cannot in our selues slay y world,

without our owne deaths. We are in

the world & the world in vs, so seperate

vs therfore from y world, we must sepe

rate our selues & this seperatiō is called

death. We are Iween come so, th of the

pestifero^r citie, but we cōsider not y we

haue gathered the aire into our wicked

cōplexions, y we cary away the plague

with vs, y our selues are parcell of the

same, wherpon throught rocks, desert,

and mountains, it wil stil follewe and

accompany vs: hauing fled the infection

of others, we haue y infection in our sel

ues. We haue gone from among men,

but we haue not put man from among

vs: this tēpestions sea tormēted vs, we

were sick at our harts, & were desirous

to vomit, and therfore to discharge our

stomacks, we haue gone from Ship to

Ship, from a greate one to a little one.

¶ We

The defence of death.

We promise our selues quietnes, but
in vain, for still y^e same winde bloweth,
y^e same waues rise, & the same humors
do moue. Vnto all mē is there no other
hauen or porte of rest save only death.
We lay sick in a Chamber on the street
side, or opening into y^e market place, we
remoued into a backer chamber, where
was no such noise: but notwithstanding
the noise was lesse, yet was the Ague
no lesse diminished, neither thereby lost
any parte of his wanted heat. Let vs
change bed, chamber, house, yea and
Contrie so often as we list, yet shall we
still finde the same inquietnes because
our selues are there, and that we seek
not so much to become other men, as to
remoue into other places. We seek so-
litarines, to the end to annoy solitarines.
We do say we flee and withdraue our
selues from among the wicked: but we
take with vs our couetousnes, our am-
bition, our riotous lining, & all other
our wicked affection, which procure to
vs innumerable remorses of conscience,
and a thousand times a day do put vs
in minde of the roses and onions of E-
gipt. They do still go ouer the ferry
with vs and therefore on eche side of the
water

The defence of death.

water, are we at a perpetuall combat. But if we could discharge this train, whiche eateth vs and consumeth our spirits, undoubtedly we should haue rest, not in solitarie places only, but even in the midst of the peace of men. Briefly the life of man vpon Earth is a perpetuall warfare.

Being deliuered from outward enterprises, we are to take heed of inward conspiracies. The Grecians are gone aside, we haue a Sinon in vs, whiche will yeld the place to them. We must continually wake and haue alwaies an eye to the watch, holding our weapons in our hands, vnlesse we be murthered at all times to be surprised, and vnder at the pleasure of our enemies. And I pray you in this way may we in the end escape their danger: not through the woods, the rivers, or the mountains; not by preasing among companies, neither by running into an hole. There is but one onely way, and that is death, which finally denieth our spirit from our flesh, the cleane and pure part of our soule from the unclean, which in vs is still bent against vs for the behoufe of the worlde, appealeth through this separation

The defence of death.

ration, that which being conioyned in one self person, cannot without the better thoking vp of y^e spirit, remain without a perpetuall quarrel and debate.

As for the contentation which might be in the solitarie exercises of the wise, as the reading of holy scriptures & prophane books of all sciences & discipline. I do wel graunt that this is a far other matter then these wilde huntings which maketh wilde moste parte of men bereed wth these or such like diseases of their miodes, & yet must all neede passe vnder the arrest of the wisest of all, wise Salomon, who allegeth y^e al this consozmed wth the nature of man, is no other then vanitie and tranail of minde. Some doe all their liues learn to speak of amendment, and yet doe neuer think of amending their liues. Others doe Logically dispute of reason & of art, and yet many times doe lose their natural reason themselves. Others doe learn by Arithmetick to decide euen the least fractions, & yet cannot part one shilling with their nee. by brother. Others by Geometrie can measure y^e felds, y^e towne, & the contry: & yet are unskillful in measuring themselves. The position can agree the voice, sound

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Sound, and tunes together: and yet hath
nothing in his hart which disagreeeth
not, or any passion in his minde that is
in his right time. The Astronomer can
look vp: and yet fall in the pit at hand;
he can forget the things to come: & yet
lose that which is present; he can often
haue his eye in Heauen: when his
hart is buried very lowe in earth. The
Philosopher can dispute of the nature of
all things: & yet knoweth not himselfe.
The Physitian can heale others: & yet
be blinde in his owne disease: and can
feel the least alteration of his pulse, but
not consider the hot burning Agues of
his soule. The Historiographer knoweth
the warren of Thebes or Troy: and
yet is ignorant of things done within
him self. The Lawyer who maketh
lawes to all the world: cannot prescribe
any law to himselfe. He be true, & De-
uine can very wel dispute of faith: but
will hear no talke of Charitie, he can
speake of O D D: but make no ac-
count of helping of men. These scien-
ces do continually torment the minde;
but not content the same. The more
that man knoweth, the more he desir-
eth to knowe.

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All this knowledge appereth not the disagreement that man feelth in himself, they heale not the diseases of the minde, they make a man learned, but not good, and cunning, but not wise, and this I say more, that the more a man knoweth, the more he graunteth himself to be ignorant of, the fuller that his mind is, the emptier doth he finde: same because that how muche so ever of any science a man can know in this world, it is neuertheless the least parte of that which he is ignorant of: and therefore his whole skill consisteth in knowing his ignorance, and all his perfection in marking his imperfections, and he that most knoweth and marketh, is in truth accounted most skillful and perfect among men.

To be short, we must with Salomon return to this point that the beginning and ending of wisdom is the fear of God, which wisdom is nevertheless in the world cryed downe as meer folly, and pursued as a capital enemy, and he which feareth God need not to feare any thing, because all his evils are converted into goodnes, and so he must not look for any goodnes in this world.

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World having the Devil his formall enemy, to whom the scripture termeth the Prince of this world.

Tell, in what exercise so ever we pass away our time, be age hath overtaken us before we were aware, who, whether we hide us among the pleasure of me, or that we do live in any solitary place, will nevertheless be sure to finde us out. All men do make account that, withall to rest from all their labours, to take no farther thought save onely to keep them selves quiet and in health, and yet beholde contrarywise, this age is no other but a taste of all evils aforesaid, and so; the moste parte the chiefeest flourishing time of all vice, wherewith they have been occupied and detained all the course of their life: you have therein the unprofitableness and weakenes of childhood, yea and that is worst, the same often ioyned with a superiour authority. You are rewarded so; the excesses and ryots of your youth, with the gout, pallie, stone, & such other like kind of diseases, which take away your members one after another with extreme paine. You are recompenced so; the watching, thoughts and inward tra-

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dails of your mans age, with the losse of the sight, the hearing, and of all the other senses one after another: except only of the feeling of your pain.

There is no parte of man whiche death taketh not as a pledge, thereby to assure him self of vs as of an euill payer, which infinitely feareth his tearme.

There will bee by and by nothing remaining in manner a liue, and yet do our vices liue in vs, and do not onely liue, but also euen in spite of nature do dayly, do; lsh a fresh againe. The Couetouse man hauing in manner one foot in the ground, is neuertheless stil working up of treasure as if one day he were assured to finde the same againe. The Ambitious man by his last will ordaineth vnprofitable pomps for his funerals, & so procureth his vice to liue & triumph eue after his death. The Rypotous man being unable to dance with his feet, daunceth with his shoulders. All vices haue left him, but he cannot leue thē. The childe witheth his youthfull age, & the man is grieued at the same. In his youthfull age he lyued in hope of the age to come, & the man feeleth the present euil: so; owerth at his false passed pleasures, and now findeth

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findeth nothing in time to come to wish
for. More foolish is he then the Child,
for that he bewaileth the time which
cannot come againe, & more miserable
thē the yonthful man, in that after his
miserable life which cannot be accompli-
shed without as miserable a death: he seeth
nothing but meer despair on all sides.

And as for him who euē in his youth
took vpon him the battaile against the
flesh and the world, who so painfull-
ly hath indured to dye to the world, & hath
forsaken the same before his time: who
also besides all these ordinary evils find-
eth himself tweried in this great and
incurable disease of age, and yet often-
times notwithstanding his weakenes
findeth his flesh stronger thē his spirit:
what godnes, I pray you, can he haue
receiue, except only in that he seeth his
death at hand, that he perceineth his
combats ended, & that he knoweth him-
self redy through death to depart out of
this troublesome prison wherein he hath
bene racked & tormented all the dayes
of his life: I will not here speake of
infinite evils which doe beete men in
all ages, as losse of friends and pa-
rents, banishments, exile, discarteses,
with

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failes of your mans age, with the losse of the sight, the hearing, and of all the other senses one after another: except only of the feeling of your pain.

There is no parte of man which death taketh not as a pledge, thereby to assure him self of vs as of an euill payer, which infinitely feareth his tearme.

There will bee by and by nothing remaining in manner a liue, and yet do our vices liue in vs, and do not onely liue, but also euen in spite of nature do dayly, do; with a fresh againe.

The Couetouse man hauing in manner one foot in the ground, is neuertheless still hoarding vp of treasure as if one day he were assured to finde the same againe. The Ambitious man by his last will ordaineth vnprofitable pomps for his funerals, & so procureth his vice to liue & triumph ene after his death. The Ryporous man being unable to dance with his feet, daunceth with his shoulders. All vices haue left him, but he cannot leue thē. The childe witheth his youthful age, & the man is grieued at the same. In his youthful age he liueth in hope of the age to come, & the man feleth the present euil: sorroweth at his false passed pleasures, and now findeth

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findeth nothing in time to come to witte
for. More foolish is he then the Childe,
for that he bewaileth the time which
cannot come againe, & more miserable
the the youtiful man, in that after his
miserable life which cannot be accompli-
shed without as miserable a death: he seeth
nothing but meer despair on all sides.

And as for him who ent in his youth
took vpon him the battaile against the
flesh and the worlde, who so painfully
hath indured to dye to y^e world, & hath
forsaken the same before his time: who
also besides all these ordinary evils fin-
deth him self wried in this great and
incurable disease of age, and yet often-
times notwithstanding his weakenes
findeth his flesh stronger the his spirit:
what goodnes, I pray you, can he haue
receiue, except only in that he seeth his
death at hand, that he perceiveth his
combats ended, & that he knoweth him-
self redy thorough death to depart out of
this troublesome prison wherein he hath
bene racked & tormented all the dayes
of his life: I will not here speake of
infinite evils which doe bere men in
all ages, as losse of friends and pa-
rents, banishments, exile, discourtesies,

D. y.

with

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with other such like, common and ordinary in the world.

One man lamenteth the losse of his Children, an other is sozry that euer he had any. One mourneth for his wife, who is deade: an other wisheth his would not liue so long. One complaineth that he is too deep in y^e Court, an other that he is not deepe enough. The world hath so many evils heaped vp in it, that to write of them all would require an other worlde as big as it is. Yea in case the happiest man that we can finde, would but way his blessing with his mishaps, he would accout himself moste accursed: and some there be who think him happy, and yet if they had but thre daies set in his place, they would resigne the same to the first comer: yea and which is moze, if y^e same man should but consider, first of all the goods and commodities that euer he reuiued: and then. of the evil whiche he hath indured for the obtaining of the same, and hauing them, of the pain that he hath taken to saue and keep them (I speake only of such comodities as may be kept, & not of those y^e wither away in a moment) he would surely with him self

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self giue this verdit of him selfe, that euen the keeping of the cheefest felicities in this world, is but labour, trauail and infelickie. Let vs therefore conclide that infancie is but a foolish simplicitie: youth a vaine beate: mans age a painful carefulnes: and age a troublesome languishing, that our eyes are nothing but teares: our pleasures, berations of minde: our goods, racks and torments: our honours, waightie vanities: and our rest, a disquietnes. Also that to passe from age to age, is but to departe from one euill to an other: from a small one to a greate, and that it is alwaies one billowes or waile byrning of an other, vntill we come to the Haven of death. Let vs I say conclide, that this life is no other then a desire of the life to come, a sorrowing for the life past, a disdaine of that which we haue tasted, and a desire of that that hether to we haue not felt, a vaine remembrance of the estate passed and an vncertain waiting for y which is to come. To be briefe, that in all the life is nothing certain neither assured, but only the certaintie and assurance of death.

¶ Beholde now death cometh to

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Perce, that which so long we haue feared both now draw nere vnto vs, this must now therfore consider whether she be such a thing as men make vs to beleeue, and whether we ought so to flee from her as ordinarily we do.

We are afraid as little Children of a Bastard, or of the Fools of Hecate. We do abhorre her, but that is only because we take her to be other then indeed she is, namely sorrowful, withered & ugly, even such a one as it pleaseth the Painters to present vnto vs vpon the walles. We flee before her, and that is because we being occupied with such vain imaginations, haue no leisure to looke vpon her. Let vs therefore stay and become constant. Let vs even looke vpon her face, and we shall finde her farre other then she is painted out vnto vs, and in a far other countenanced then our miserable life. Death endeth this life. This life is but miserie and a perpetuall tempest. Death therfore is the issue of our miseries, and the incloser of the Haven wherein we shall be safe from all windes. Shall we therfore feare lest taking vs out of miserie she should hale vs into the haven?

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You will say that in death is paine,
be it so, so is there also in the healing
of wounds, for such is the nature of his
maime things, that one euil cannot be
healed but by an other. To cure a bry
sing there must be incision.

You will tel me that in this passage
there is some difficultie, so is there no
Doxe or Haven but that the entrie is
marrow and troublesome. No goods are
bought in this worlde with other ma
ney then pain and travails. The en
trie is indeede troublesome, if our sel
ues do so make it, if we draw toward
it with a tormented minde, with a
troubled vnderstanding, or with a swer
ning and vnconstant thought. But let
be haing tranquillitie of minde, con
science, and firme determination, and
we shall finde no danger, neither any
kinde of difficultie. Again what grief
doth death cause vs to suffer? What can
she do with whatsoeuer we do indure?
Will she accuse her of all y euil y we feel in
the ending of our liues, and do not con
sider how many greater & more danger
ous wounds and diseases we haue in
dured without death. How many more
vehement griefes we haue suffered

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In this life, during extremities when
of we have called her to our aide and
help. Of all sorowes which our life do
procure unto us towards our last end,
we do exclaime and finde faulte with
death, not considering that life being
begun and continued in all kinde of sor
rowe, cannot also without sorowe be en
ded. We do not (I say) way with our
selues, & it is the rest of our life, and
not death that tormenteth us, the end
of our pilgrimage that paineth us, and
not the Haven where into we should
enter, which also is no other then a
Bulwark against all windes and tem
pests.

We do complain of death when we
died we should bewail our liues, as one
who having been long sick, and now is
turning towards helth, would accuse
his helth for his last griefs, and not the
religues of his sickness. I pray you what
other is death, then to be no longer li
ving in this world? Tell me any grief
before we came into this world, or in
the world at all, is it purely and simply
any pain? Do we at any time misre
semble death, then in our sleepe, and so
we at any time in those quietnes when
also

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also at the time of the same? If then the
be no grief, wherefore should we accuse
her of all those griefs which our life at
the departure thereof hath minister
unto us, unless we will also blame the
time wherein we were not in those so
rowes which at our birth we began to
indure? If the coming into the world
were in teares, why should we mer
vail that the issue out of the same be so
afflictive? The beginning of our being, be
ing the beginning of our sorowes, is it
so be induried that the end is as
like? If youe not being in the former
worldes hath bene exempt of sorowe,
and now attribut our being in this
world to be full of sorowes, whome shall we
in reason accuse of these our last sorowes
whether our not being before time, or
the end of our present being? It is
not true to thinke not that we dye before
we receive the last gaspe, and yet if we
looke wel we doe daily in every houre
and moment dye. We feare death as a
thing unaccustomed, and yet haue no
thing more common in us, for our life
is but a continuall death: euen so long
as we live, so long doe we die: as we doe
growe, so doth our life diminish. We
set

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Let not one step so soon into life, but as
soon we set an other into death. We ha
so hath liued a third parte of his yeres,
hath also passed a third part of his death,
and to be the same halfe, is already halfe
dead. So much of our life as is passed, is
dead: that whiche is present both liue
and dye together, and that whiche is to
come shall likewise dye. That that is
past is no more: that that is to come is
not yet, and that that is present both
is and is not. To be breife, all this life
is but death. It is as a candle lighted in
our bodies. In some it winde putteth it,
in other some it putteth it out before it
be half spent, and in other some it suffer
eth it to continue to the end, but be it
as it will, according as it lighteth, so
doth it burn, his light is a burning, his
flame a vanishing smoke, and his last
fire is the uttermost end of his cotton
and the last drop of his moisture. Even
so is the life of man.
The life and death of man is all but
one thing. If we call it last breath death,
the like name must we giue to all the
rest afore passed, for they all do proceed
out of one place and are all of a like fa
ction. One only difference is there be
tween

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this life, and that whiche we call death, which is that during the one, we haue alwaies to die, & after the other there remaineth nothing but euerlasting life.

To be brief, what soeuer he be whiche thinketh death to be simply the end of man, yet ought he not to fear the same: for who so is desirous of long life, doth also aske a continuing death, & who so feareth present death, feareth (to speak properly) to haue no longer respite to die. But thus to be the way brought up in another manner of school, death also seemeth another thing. We need not as the heathen haue any comforte against death, but death should vnto vs be a comfort against all kinde of affliction. We must not only with the sturme, not to fear it, but rather inure our selues to hope after it. It is not to vs an issue vnto sorow and euil, but a path to all goodnes. For vs it is no end of life, but an end of death and a beginning of euerlasting life. Better saith Salomō is the day of death, than the houre of birth, & why? because it is not to vs a last day, but the birth of an euerlasting day. We shall during this brightnes no longer bewail the time past, but shall stil liue in hope for the time to come.

for

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For all shall to vs be time present, and this time present shall neuer abandon vs. We shall no longer consume in vain and sorrowful pleasures, but shall be replenished with a true and firme ioy. We shall no longer labour to heape vp the exhalations of the earth, for heauen shall be ours. This masse of Earth which accustomably dyeth vs towards the earth, shall be in the earth. We shall no longer strine to mount from step to step, and from honoꝝ to honoꝝ: for we shall be exalted into Heauen aboue all woꝝdly honoꝝ & from aboue shall we laugh them to scoꝝne that do wonder at vs, whiche do strine for the value of a point, and like Children fight together for lesse value then an Aple. More combates shall we not sustaine within our selues, for our flesh shall be dead, but our spirite in full life: our passion buried, and our reasō set at libertie. Our soules being deliuered out of this filthy and stinking prison, wherein it hath so long lurked and crouched, shall take aire, and acknowledging his ancient dwelling place, shall call again to minde his former brightnes and dignitie. This flesh my friend which thou seekest, and this body

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body whiche thou touchest is not the soule: for the soule is borne in heauen, and Heauen is his Countrie and aire. In that he is inclosed in þe body, it is as it were by exile and banishment. The soule properly is þe life and spirite. The soule is rather a heauenly and celestially qualitie, exempt from all grosse and materiall substance, and this body such as it is, is no other then a bark or shel over the spirit, and therfore must of necessity flie a sunder when we come to our departure, if we wil perfectly liue or clearly behold the day. We haue as we thinck some life, and some feeling: but we are altogether impotent, we cannot stretch out our winges, neither can we take our flight into Heauen, vntil this earthly masse of flesh be taken from of vs. We doe see, but through deceitful spectacles. We haue eyes, but couered with a filme. We thinke to looke, but it is in a dreame, whereby we see nothing but lyes. What soeuer wee haue or knowe, is but abuse and vanitie: death onely can restore to vs bothe life and sight, and yet are we so beastly as to thinke that she taketh them from vs.

We are (say we) Christians: we doe belau

The defence of death.

believe after this life, life everlasting.
We acknowledge that death is but a
separation of the bodye and the soule,
that the soule shall returne to his ble-
ssed rest, for to reioyce in God, who on-
ly is all goodnesse, and that in the last
day she shall againe put on her body,
which then shall be no more subiect to
corruption. We doe fill all our Bookes
with this goodly discourse, and yet com-
ming to the point, the onely name of
death, as the moste horrible thing in
the worlde, maketh vs to quake and
tremble. If we believe that, y we haue
said, what doe we then feare? to be hap-
pie? to be at quiet? to liue in greater
contentation in one moment then ever
we could doe in all our mortall life how
long so ever it hath bene? Either we
must confesse, wil we, nil we, that we
believe but to halues, that we haue no-
thing in vs but words, and that all our
discourses (even as of these valiant fa-
ble knights) are but vaunts and van-
ties: and therfore see what we say.
We knowe, that departing out of
this life we shall passe to a better, and
therof we doute not at all: but we fear
the great passage that is between them
both, which we must overcome. Saint
barten.

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Harted me. They will slay them selves
for the getting of their miserable life.
They will suffer a thousand griefs and
wounds at the request of other men:
they will passe a thousand dangers of death
without stumbling, for the getting of
transitorie goods whiche peradventure
will cause them to perish with the, and
yet having but one step or passage to
go over for y obtaining of their ease, not
for a day but for ever, not any kinde of
ease, but such an ease as man is not a-
ble to comprehend: doe yet quake therat,
their hart faileth them at their needs,
they be afraid and yet is the chief cause
of this their fear, no other then the fear
it self. Let them not alledge that they
doe learne to indure the sorrowe, for that
were but bace and a simple coner for
their sciliver faith. They had rather lan-
guish perpetually in y pain of y Cough,
the Sciatica, y Stone or such like, the at
once to die of a sweet death, which com-
prehendeth the least sorrow in y worlde:
they had rather to die meher after me-
her, & so as ye would say, to over live
their senses, mourninges & actions, the also
gather to die to y end to live eternally.
Let the not alledge neither y they would
in this worlde learne to live, for every
man

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man of him self is sufficiently taught that already no man is ignorant in that occupation. But we must learne in this world to dye, and for the obtaining of one good death, we must in our selues dye dayly, preparing vs as if the end of every day, were also the end of our life: whereas contrariwise nothing doth more offend our eares then to heare of death.

Ob sencelesse men, we do abandon our liues to the ordinary hazards of war for twentie shillings matter. In hope of some smal botie, we be the first at the assault, running into places from whence there is no hope of return, and that many times with the danger both of our bodies and soules. And yet for the emptying of vs out of all dangers, for the conquest of incomparable treasures, and for the entrie into everlasting life, we do refrain from setting forward of one step wherein is no difficultie or danger at all, but only fear to withhold vs. Yea we do so stick there, that were it not that whether we will or no, we must passe the said step, & God euen against our willes wil do vs good, hardly throughout all the whole world, we should

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Should finde any one, how miserable of
mattered soever he were, that willing-
ly would passe that way. Others will
say, how I liued here as I liue here, I
could penne be content. I care for no lon-
ger life; but me thinks to die so young,
it were against reason. I would haue
the world before I go out of it. Ah you
ignorant man, thou art, in this world
there is nōs either young or old. One
age compared with that is past, & with
that that is to come, is but one only pe-
riod: Having liued to the age that now
thou liuest, all the time passed will
be as nothing, thou wilt stil gape after
time to come. At the time past thou
shalt haue only a grief, thou shalt wait
for time to come, & of time present thou
shalt reape no contentation. Thou wilt
be as ready to demaunde respite as he
fore. Thou siest from thy creditor mo-
neth after moneth, year after year,
as ready to pay him at y last as at the
first, and yet seeing you must needs pay
him, as good at the first as at the last.
Thou hast tasted all y pleasures which
the world accometh of, none of them
are vaine to thee, drink thou neuer so
often, thou art neuer the fuller, for this
body

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body which thou curiell is as the hole
souldelle pall of δ Danaides which can
never be filled. It will be sooner worn
out, then thou were of using (or to speak
those trule of abusing) the same.

Thou requirest long life, but only to
lose it, to waste it out in trifling plea-
sures, and to spend it in vain matters.
Thou art Conetous in desiring, and
prodigall in spending. Tel not me that
thou complaine of the Court, or of the
Hallance, either that thou wouldest yet
do some more service to thy common-
welth or Contriie, or even to God him-
self. For he that hath set thee on work,
knoweth the time and houre that thou
shalt continue: he can guide thy work
manchip: if he should leane thee there a-
ny longer, it may be thou wouldest mar
all.

If he be content liberally to paye
thee for thy work, and to give thee as
much wages for thy half dayes work
as if thou haddest wrought al day long:
for labouring til none, as if thou had-
dest bozne the heate of the whole day,
hast not thou so muche the more cause
to thank and praise him?

But entring into thine owne conf-
science

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ciencie. Thou betraideſt not the cause
of the Widowe or of the Orphane,
whomeſt haſt left at the point of iudge-
ment, neither the end of thy ſonne, the fa-
ther, or the friend whiche thou proteſt
eſt to reſtoze: The imballage of the com-
mon welth whiche thou wert ready to
take vpon thee, either els the ſervice
that thou deſireſt to do to G D D, who
knoweth much better what ſervice to
reap of thee, then thou doſt thy ſelf.

Thou betrayeſt thy houſes and thy
Gardens. Thou moneſt thy purpoſes
and vnperfect deuices. Thou lamen-
teſt thy life, in thine eye vnperfect,
whiche neither dayes, yeeres, ne worlde
were able to finiſh, and yet thy ſelf in
the leaſt moment mayſt ende, if thou
wilt but once earneſtly thinke that it
ſkilteſt not how they be ended, ſo they
be wel ended. And well to finiſh this
life is no other thing then willinglye
to end it, following of our owne ac-
cordes, the will and Conſent of God,
and not to permit our ſelues to be haied
after the neceſſitie of our deſtinie. For
to end it willingly, is to hope for and
not to feare death.

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To hope for it, is assuredly to waite for a better life after this, and to wait for a better life is to feare God, without whom no feareth, need not certainly to feare any thing in this world; but to hope for all things in the other. Death can not be other then gentle and acceptable to all that in those points are thoroughly resolved, because they knowe assuredly, that thereby they shall enter in to an habitation of all goodnes. The sorowes that might be therein, shall be mixed with gentleness. The patient abiding shall be drenched with hope. The sting of death it self shall be killed, for all this sting is nothing but feare: & thus much I will say more, that not only all the evil which we take to be in death, shall be as nothing unto them, but also they shall laugh at the mishappes that others do feare in this life, and shall even mock all their doubtes. For I pray you what can be feare which hopeth to die? As his enemies thinke to drive him out of his cuntry: he knoweth & he hath a cuntry in another place, from the which they cannot drive him, and that all these Countreys are but so manye ny Junes, from whence they must departe

The defence of death.

And whensoever it pleaseth their host,
Shall he be cast into prison, a smaller
prison or more filthy, darke, full of racks
and torments: can they not commit
him into the his owne body. Will they
put him to death and so take him out
of this world? What is it that so long he
hath hoped for, and to heereunto with all
his heart he hath aspired, be it with fire,
sword, fury, sickness, or otherwise: in
in that manner, his paines, or those voy-
rages, it is all one to him, in he or by which
gate he departedh out of this miserable
life, for his wound is all one, all his
punition is redy, and by the same gate
that he goeth out at, shall he enter into
a far more blessed and immortall life.
They cannot threaten him of worse
then death, and that is it that he affi-
reth him self of. What worst they can
do to him is to take away his life, and
that is the best thing that he can hope
for. The threatnings of tyrants are pro-
mised to him, and his chiefest enemies
weapons are drawn to his behoord, for
he knoweth that who so threatneth him
with death, promisseth him life, and the
worste mortall wounds that they can
give him, do make him immortall.

The defence of death.

Who that feareth God feareth not death,
and he y^e feareth not death careth not
for the greatest miseries of this life.

Why, will you say, for by this access
death is to be wished for, & therefore for
the avoiding of so many miseries, and
the obtaining of such infinite commodities
we should not thinketh abridge our ty-
mes. Surely I doubt not y^e notwithstanding
all his profit, any one will halter
any step forward, yea although y^e spirit
should aspire thereunto, yet the body that
it hath to draine, will sufficiently restrain
it. Now be it I mene not so to conclude,
We ought indeed to endeavour to slay our
flesh in our selves, but to exempt our
selves out of the worlde, that is not per-
mitted unto vs. A Christian ought wil-
lingly to departe this life: but he may
not cowardly run away. God hath ex-
hained a Christian to fight, and there-
fore he cannot without blame and re-
proche leave his ranch. But if it please
this great Capitaine to call him home,
then must he willingly retire and free-
ly obey. For the Christian is not for
him self but for God, of whome he bor-
deth his life to enjoy the same so long
as it shall please him, and to whome he
must

The defence of death.

shall yeelde the fruites of the same. His
life is at the disposition of the owner.
Who at his pleasure may take it from
him, but he may not when he will giue
out the same. *Al of ad sinners shall bee*
I Ipeest thou youngie thank God for
not god soiled with a frethe wound
but some conditien thou to the Hauent.
Ipeest thou wait him likewise, for
that having a small sinde thou hast
peradventure beine, less molested with
wanes, neither think to hast eoz slack
thy pace at thine owne wil, for y winds
is not at thy beck, and so in strining
against the streame, thou shalt peradven-
ture ineur shipwreck. God calleth one
from work in the morning, another at
noone, and another at night. God exer-
ciseth one untill he sweate, another
percheth he in the sun, e another both
he even bake and wither by altogether,
and yet leaueth he none of all his a-
bode, but gineth them all rest, paying
them their wages in time conueni-
ent. Who that leaueth his work before
he be called loseth the same, e he y is im-
portunate before the time forgoeth his
wages. We must all depend vpon his
pleasure, who in the midst of all our
labours graunteth vs rest.

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¶ We be badde; the transgression of thine
lawes will not cause vs to hate the lawe;
for this were but to worke ill and to worke
against. Neither shall the pleasure of
the same procure vs to love it; for that
were but folly and ambition: but this will
use it to the service of God, to be given
the same shall be a sacrifice of praise, and
shall leave us with everlasting pleasure
in the life to come. We must not
allowe us from death, for it were a curse
and a punishment to have it standing away from
us, for it is the same punishment we must
not take it, for that were but rashness;
neither will every man die that will;
there is as much desperation in the
one as cowardliness in the other; and in
neither of both is there any kind of
magnanimity. Let it therefore suffice
vs to say for it, and that steadfastly and
continually to y^e end it never sinde vs be
provided. For as there is nothing more
certain then death; so also is there no
thing more uncertain then y^e service of
the same, which is known to none but
to one God, the onely Author of life,
in whom we should all
laboure to live and
dye.

¶ Die to live and live to dye.

Certain collections gathered
out of the works of the learned

Philosopher Seneca concerning
the same argument

Of his Epistles
Epistle. 14



All to mirth I pray
the, that whithersoever
often heard and said, and
now in this letter
you shall hear of, and in
earnest of so. For to be so great
a shame to be said in the world as many
(times we are) that we do but only
with the words, but not with the
of Philosophie. I remember that ere
now I have heard the intreats upon
this common place. That we fall not
suddenly into death, but by little and
little doe yvalke toward the same.
We live indeede daily, for every day
some parte of our life we waste away.
What parte of our life tocher is past or
to come, death taketh before of y same,
and still as we do growe, our life taketh
away. We lose first our infancy, then
our Childhood, and then our youth. All
our time pass even until yesterday in
perishing

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perishes: and this very day which now
is in hand, doe we deuote with death:
and yet must wee provide our selues
bothe for the one and the other. We
must not so much loue our liues, nei-
ther vnreasonably hate the same. We
must finish them when reason war-
neth vs, and yet not rashly departe
with the same, but euen let them freely
run out their course.

The wise and ballaunt man muste
not flye from this life, but soberly de-
parte with all, and aboue all thinges
eschew this vicious passion which hath
ouer come many: namely ouer greate
desire of death.

¶ Epistle. 26.

Verely I doe speake to my self and
doe maintaine and still examine
my self, as if the pzoofe were at hande,
and the day that shall pronounce sen-
tence ouer all my yeeres, all redy co-
men. What soeuer hether to we haue
don or said is nothing, it is but paine
and light gages of our courage, wrap-
ped vp in much painting and deceit.
Onely death shall perswade me that I
haue profited in Philosophy: I doe ther
1020

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foye without feare make my self redy a
gainst þe day wherein undoubtedly I shal
iudge whether I haue anye the lained,
or whether such minor^{er} longer & taints
as I haue spokē against fortune, haue
proceeded of stout courage or not. Pert
to the reputation that men haue of vs
he is still doubtful & bageth down on eue
ry side: therfoze setting back our study,
let vs examine our lines, for death shall
pronounce sentence vpon vs, I meane
that the disputations, the learned say
ings, the sentences collected out of the
precepts of þe wille, & the eloquent speech
do not let forth þe true force of þe minde:
for the most cowardes are greatest brag
gers, when thou fightest against death
it will apper how much thou hast profi
ted. I account wel of the humane estate,
& fear not this iudgement which saith.
Thou art young, what matter is that
yeers are not heer accounted of. No man
knoweth where death waiteth for thee,
watch þe therfoze for it in al places. Con
sider saith a certain philosopher, which
is mooste comobious for vs, either that
death should come and take holde of vs,
or that we should go and embrace it.
Wherein consisteth knowledge.

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It is an excellent matter to learne to
dye, but peradventure wilt thou say
peradventure, because we can but once be
the same. I say this is y^e cause why we
shoulde rather y^e more diligently learne
and studie for the same: for we must
continually studie for it, because untill
the very instant we cannot try whether
we be perfect or no. He that willett thee
to think upon death, willett thee to re-
member libertie, & he that hath learned to
die hath forgotten to serue. For death
is aboue all power, or at the least out
of the limitation of all things. What
careth he for byllons, & p^epers, & boltes?
He hath a huge almaine open. One on-
ly chaine can binde him which is y^e longe
of this life, the which he will inuade we
shoulde not quite cast away, but by litle
and litle tillen the same to the end, in
case death shoulde come, nothing might
let or stop vs from him. ¶ Iohn 8. 12
I am the light of the world. ¶ Epistle 27. Collected y^e d^elect
¶ Woe all things we must inu-
rye to slaye our vices before our
selues, yea we must leaue all these vaine
pleasures which notwithstanding they
do not grette annoy vs, yet do soon wi-
ther

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ther and vade away. Vertue onely is
an assured, firme, and perpetual plea-
sure, which surmounteth what soeuer
standeth before it, even as hath the
brightnes of the Sun all cloudes.

To departe out of this world with
a good wil, when soeuer this inuita-
ble hower shall come vpon vs (freend
Lucilius) is a great matter, & a thing
which long time we ought to study for.
For he that hath not a desire to die, des-
ireth not also to liue, and our life hath
been graunted vs, with this condition
and cistell y^e we should dye. We must
hasten toward death without feare, be-
cause we are not better assured of any
thing then of that, and ordinarily we
hope for things certaine, but die feare
such as be doubtful. Death vnto all men
alike is equal and inenitable: who ther-
fore can complaine of his estate, seeing
all men are partakers in the same: for
the first parte of equitie, is equalitie.
And if thou sekest not to feare death, thou
think continually thereupon.

Epistle. 32.

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O what a goodly matter it is to provide for the end and accomplishment of our life, before death cometh vpon vs: Oh when shalt thou see the time wherein thou shalt knowe that thou hast not to doe with time, and so be quiet and at rest, not carefull for to morrowe, but of thy self fully satisfied?

Epistle, 16.

If a Childe borne in Parthia is by and by taught how to bend his bowe. In Germanie to cast a Dart, or in the time of our forefathers to manage an Horse and come vpon his enemy. All these things doe the discipline of native soile inioyne and command eche one: But what of that? We must thereby consider y^e against all kindes of dart, & enemies, there is nothing more convenient then not to make any account of death, wherein eche man doubteth to finde some terrible matter which offendeth the mindes and quailleth the courages of those who naturally are indued with a self loue. For otherwise we need not to prepare and seeke to free our selues from the thing whereunto we should willingly of our owne mindes p^assen

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hasten, as write that that is our owne
conservation. Certainly no man lear-
neth how in time of need to lye upon a
bed of Moles, but rather how he may
strengthen him self against torments,
lest if the case so requireth he should be
ter any thing contrary to his faith or
promise. How in time of necessity and
being wounded, he might overpasse a
whole night without sleep, and how leg-
ging upon a pikes end he may abstain
from brutality, lest the same prick
him. Death comprehendeth no kinde
of discommoditie, for otherwise there
must be some discommodious matter in
it. If thou desirest long life, consider
that no thing which lieth it self out of
the sight & returneth again into the na-
turall habitation, fro whence it is pro-
ceeded or redy to proceed, doth consume.
The time of it is past, but it doth not
perish, neither doth death which we be
so much fear and shun, take away life,
but only giveth truce & abstinence. The
day will come that will restore us to the
light which many would be afraid of,
were it not that they will bring them a-
gain in such estate as they shall not re-
member things past.

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Good shall be that in this worlde no-
thing perissheth utterly, but descendeth
and cometh to op againe by course. As
Summer gone: an other year bringeth
it againe. As winter passed: within few
monethes it will returne. Day night
is surpassed by the Sun: the Morning will
discover it againe. The Starres doe keep
their first course. Some part of the Ele-
ment continually riseth, & some goeth
down: to be brief, I will finally say this,
neither Childen nor mad men doe feare
death: what shame then were it to vs
that reason should not aduise vs almost
as they folly & simplicitie doth them.

Epistle. sc.

The swiftnes of time is wonderful
and so doth it shew it self especial-
ly to those that doe looke behinde them
for the deceiuetb them that be to earnest
upon present things, so light is the pa-
sage of a deay long flight. Our life
time is but one tote, yea lesse the a tote,
and yet as little as it is, nature hath so
parted & deuided it, as if it were some
long time. Of this tote she hath deuided
one parte into infancie, an other into
youth, an other into mans estate, and a
nother

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nother into olde age it sell.

Thus may you see how many degrees the hath comprehended in so small compass. Now that I have discoursed this unto this: this is a part of our life, of the which we shall in time to come learne the shortnes. I was not wont to think time swift, now death hath contrived thereof some incredible, which maketh the shortness of those who of this small space do confound the most parts in their pleasures things. We must no longer stay at these trifles, for we have greater matters in hand. Death followeth us and life fleeth away. Teach me therefore some remedye and instruct me so that I may not flee from death, nor life abandon me. Shew me then of the shortness of this life, consisteth not in the time thereof, but in the use: also that it may be (yea and often hath come to passe) that the longest liver hath lived but a while, and he that hath lived but a while hath lived very long. As for death brought he into the world capable of learning, and hath given us a perfect reason, which may be made perfect.

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¶ Epistle. 57. *al. m. 100. 101*

Our bodies doe swim downe by streames
like rivers, what ever y^e selfe death
away in the time: y^e parte of y^e two les
hath any continuance, my selfe eue in tel
ling thee y^e all things chageth & alreth.
This saith Heraclites, we all go downe
together but go not all into one river, for
the name of y^e river may wel continue,
but the water is runn away. This like so
multitude is in mā though more easie to
be perceived in a river, for y^e as swift
a stream or course be we carried away.
Wherefore I am inuincid at our folly to be
wre so far in love with the things that
death so taketh, I speake of the body whose
death we do so much fear, although the
mischance of our life is the death of the body.
I praye thou lest y^e should come to passe
which daily is accomplished: y^e thou dost
then stand in doubt of ones dying. I saye
daily by little and little death abydge
eth thy dayes. *cc. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

¶ Epistle. 58. *al. m. 100. 101*
I doe labour that this day may be to
me as all my life, and yet do I not
take holde of it as of my last, but fearely
as if it might be my last. This letter
do I write unto thee as if during y^e wri
ting

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ting therof death would call me away. I am redy to departe & yet do delight in this life, because that making great account of that to come, I haue before my age indeuoured to liue wel, and in my age to die wel, and to die wel is no other then to die willingly. Take such order that what so euer thou must neede do, y^e do it not by constraint, for constraint and necessitie belongeth to such as do resist, and not to them that do things of their owne accord: for he is not necessarily constrained that doth things willingly, wherfore I say he that willingly obeyeth lawes and commandments, hath already escaped the sharpest parte of bondage, which is to do the thing he would not. It is no misery to do the thing commaunded, but to do it whether a man will o; no. Let vs therefore so frame our courage, that we be willing to what soeuer the case requireth, and aboue all without heynesse to think on our end: for we must first prepare for death and the^r life. Life is sufficiently furnished of itself, and yet are we ouer greedy of prouision for the same. Still we thinke that we want somewhat.

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It is neither yeeres nor dayes that can
seth vs to haue liued long inough, but
our hartes and minde. I, friend Lucilius
haue liued long inough, & satisfied with
this life do wait for death.

¶ Epistle. 71.

The day will come that we must a-
rise at this sweet Haven & should
never thin the same. If any man lan-
deth there in his youth, yet ought he
not to complain other wise, then as one
who hath some ended his nauigation,
for as y knowest, the windes do toll
and stay some vpon the Seas and some
time with the flowes of a calme we-
rieth them, others it bringeth home
quietly filling their sailles full and ruber-
ly. Think the that it is so with vs. Life
bringeth some in haste to the places
wherto they might as well haue come by
leasure. Others it stayeth long time,
scorching them by the way, & yet must
we not still drawe back. For to liue
is not absolutely good, but to liue well
wherfore the wise man lyueth so long
as he should, but not as he could. None
of vs considereth that one day we must
departe from this house. We do as the
old

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the tenants, who through custome and continuance do still keep their possession, though not without infinit wrongs and injuries. But wilt thou, whether thy body will or no, be free? Inhabit it as if thou were ready to change lodging, propound to it that shortly thou must passe out of this tabernacle, so shalt thou be the more couragious against thy necessary departure. But how can he think upon his end who is continually covetous & desirous of worldly wealth? Ordinary & usuall meditation is most necessarye in all things.

Epistle. 78.

No man is so ignorant but he knoweth that one day he must dye, and yet drawing near the point, he turneth back, quaketh, and lamenteth. I pray you if any should weep because he hath not lived a thousand yeeres, would you not think him the foolishlest man alive? even as foolish is he that lamenteth that he shall not live a thousand yeeres hence. These are like cases. Thou shalt not be, no; thou hast not been. These two times doe belong to others. Well, thou art brought to the extremitie, admitte
I.ij. thou

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thou dost lengthen it, how long thinkest thou to lengthen it? why weepest thou? why wishest thou: thou lovest thy labour. Think not through thy impotencie to alter Gods determination. He is firme & stedfast & guided by wonderful and everlasting necessitie. Thou shalt follow all other things. What is it that is newes to thee? Thou art borne borne onto. The like hath happened to thy father, to thy mother, thy predecessors, and unto all that haue gone before thee, and the like shall chaunce to all y^e are to come after thee. It is an inuincible chain and vnchaungeable order, whiche bindeth and draweth all things. There is no way but hath his issue. Oh wretch that thou art to make thy self slave to men, to gods, and to thy life. For wher there is no vertue or courage to dye, life is but bondage. What hast thou I pray thee why thou shouldest stay? Thou hast wasted all the delights that might haaken and withhold thee. There is none which is newes to thee, no there is none but that thou shouldest lothe, so greatly hast thou bene cloyed with them, and yet those be they from whome thou art so lothe to departe. For what wilt thou

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Thou canst not the life confesse & truely,
It is neither because of the desire of
Pallace or of the Courte: neither for
grace to forsake the nature of thinges,
that thou art so slow to dye. Thou art
lothe to go fro the market wherein thou
hast left nothing. Life is as a make:
we care not how long it lasteth, so it be
well handled. And it where thou wilt, it
is all one: end where thou wilt so & thou
concludest with a good sentence.

¶ Epistle. 94.

Thus doe we dayly reprove deservy.
Why doth not death take away
such a one? wherefore doth it cut of this
ma in & mid way? why doth such a one
live so sorrowfull an age both for him self
& others? I pray thee whether is more
meet, that thou obey nature, or nature o-
bey thee. What carest thou where thou must
depart seeing there is no remedy? Thou
shouldest not take thought to live long,
but how thou livest long. To live long
dependeth vpon Gods wil, to live inough
(through his permission) is in thy hand.
Life is long and life is ful. It is ful and
accomplished when thy wil is contented,
when thy minde hath yielded vp all his
goods & is rested to powder of it self.

¶ sig.

Contrariwise

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Contrarywise, another who dyed in his flourishing youth, hath nevertheless fulfilled the office of a good Citizen, a good friend, and a good childe. He hath omitted no parte of his duties. Notwithstanding his age was imperfect, yet was his life perfect, I pray thee therefore friend Lucilius, let our life be to be as moste precious thing. Let us measure it, not after the time but after the behauiours: not according to the continuance, but to the effects.

Let us commend and accounte him happy, who hath wel bestowed y^e short time of his life. Age is an externall thing & out of our power, My being here dependeth of an other: but my being a honest man, of my self. Require of me that I passe not my age unknowen as in darcknesse, and that I may leade a true life which time may not out run. Askest thou whiche is the longest life, that is to liue until wisdom, and who that hath attained thereto, although he hath not reached the farthest ende, yet hath he gotten the principall. Death goeth enery where. He that hath killed followeth him that is slain: There is nothing for the whiche we take such care

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care. What is it to thee how long thou escapest that whiche in the end thou canst not escape: or that y^e shrinkest frō that that finally thou canst not auoide:

¶ Epistle. 100.

Consider me the breuitie of time, mark the shortnesse of this carrier wherein we run so hastily. See the solowing on of all mankinde, tending into one place. They which seeme far of, are often nearer then the rest, he whome thou thinkest perished, is but gone before, so that there is nothing more vnreasonable then (seeing thy selfe must go the same way) to bewaile him y^e is gone afore thee. He that complaineth of the death of any man complaineth because he was a man. All the worlde is at one day, he that is yet vnborne must nevertheless die. We are deuised by spaces, & yet haue all alike issue. Some go before, some followe, all go one way. All things are tossed, and all things doe passe to their contrarie through the will of nature. In all this tumult of humane affaires there is nothing so certain as death, and yet euery man complaineth of the thing wherein was yet neuer any man deceined. Well dyed
be

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Be a Child, I will not yet say that it was so much the better for him that he was deliuered out of this life. But let vs come to the ancient man and aske him what this Child hath gained: Let him cast in his minde this profound distance of time comprehending it all together, then let him therewithall compare the ordinary age of man, so shall he see what a trifle we do desire & how short a way we can reach. Let vs therfore in this age first consider what parte thereof the weeping, the thoughts, the wishings for death befoze it cometh, the sicknesse, the feare, and to be brief, these yung and unprofitable yeres do take away, besides that we sleep away halfe the same, wherunto let vs adde the labours, sorowes and dangers thereof: and so shall you see that euen in a long life, the parte that we do liue is the least of all. Life is neither good nor euil, but the place of bothe. Who so dyeth in youth is in y he was as like to appaie as to amend, like to him which at dice loseth y one of the, wherewith he was as like to lose as to win. Finally in case you compare the breditie of age with the infinitnes of time, then are we all alike

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alike yung and olde : for euen the longe
est age of man is but one iote.

¶ Epistle, 102.

E The day and houre do teach vs that
we are nothing and by some fresh
argument calleth those back to the re-
membraunce of their fraillie whiche
would forget the same, compelling the
to haue an eye to death when they
would but once think vpon eternitie.

Oh saith one, we wil now graft pear
trees, we wil at such a time plant whole
ranches of Vines. Alas what folly is it
to seeke to dispose of age and life, we
haue not so muche power as ouer y day
of to morowe. What follye doth then
possesse the hope of those whiche do be-
gin long and tedious works?

I wil builde, I wil bye, I wil take in-
terest, I wil exact, I wil obtain honours,
and all with the time. But when I am
olde, and that my age is wery and cloy-
ed w all this, the wil I take mine ease.
¶ Wel belene me, all things, euen y hap-
piest are doubtfull. No man can promise
him self ought in time to come: for euen
that that man is in possession of, doth
many times scape through his fingers,
and

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and at the very instant that we lay sure
holde on them, some incōuenience com-
meth between vs & home. Time passeth
on according to an assured & vnbchange-
able law which is hidden from vs.

Why what haue I to doe, if it be mani-
fest and known to nature, though to
me it be secret and vnknewen? We vn-
dertake long voyages, from the which
we shall not of a greate while return
home vntil we haue straid & costed ma-
ny vnknewen Contries and shores.
We take vpon vs war, and the slack
rewards of our warlike labours. We
be by & accept commissions, honours
and aduancements from one office
to an other. During all this time death
costeth vs: but we neuer thinke on it vn-
til some exāples of the death of other
men doe set it before our faces frō time
to time, whiche also we doe no longer
thinke vpon, then whiles the wonder
therof is fresh in minde, and yet what
greater folly can there be then to won-
der, that the thing doth sometime hap-
pen which is in danger dayly to come
to passe? Our bounds are limited in
place where y^e inerozable destinie hath
planted them, and yet can no man tell
how

The defence of death.

How nere they are. Let vs therefore
frame our mindes as if we were at the
end of them, let vs not defer the time.
For he who dayly se tteeth the last hand
to his life hath nothig to doo with time.
Wherefore freend Lucilius hasten thee
to lue and think that how many daies
so many be thy liues. The time nereest
hand both alwaies escape fro him that
liueth in hope, & he is so conetous of life
that with y^e feare of death he becometh
miserable, and though the dout thereof
lameth him of one hand and of one leg,
of one thigh, maketh him crouched, and
lofeneth all his teeth, yet so long as life
continueth it maketh no matter, all is
wel, such a miserable thing both death
leeme vnto him. He wilbeth his paines
moze extreme, and that which is hard
to be abidden he desireth to prolong and
maintain a great while: and for what
reward or wages: ene to obtain longer
life. But what is this long life: as long
a death. Is there any who wold signifi-
th torment and perill member after
member, that had not rather cast away
his life by little & little, then to cast it
away all at once? Deny me then, that
the necessitie of death is not a great be-
nefit

The defence of death.

ness of nature: for many are ready even
to make worse bargains as to betray
their friends, whereby to live long: to
become hands to their children, to yend
to see the next day witness of so many
mischiefs: we must therefore shake of
this desire of life, & say yit skilleth not
when we suffer, for as wel one day we
must suffer, it skilleth not how long thou
linest so thou liuest wel; & vnto good life
many times long life is hurtful.

Epistle. 103.
Al other originall and estate of
all things tarieth vs, feare not
therefore to carry the appointed houre,
which will take thee from hence. What
soever thou leest about thee account it
as mouables and baggage of hostyes
and that thou must go forwarde. Na-
ture abaileth men at their departure, as
at their coming in. We carry away
no more then we bring with vs. All
that is lapped about thee shall be take a-
way, thy skin shall be thy last cover, yea
this skin, this flesh, this blood which is
dispersed in all partes, these bones and
these sinewes that do sustaine y more
sensible partes shall be taken and plucked
from thee. This day which thou sea-
rest as the last, is the beginning of an
euer.

The defence of death.

everlasting day, thou weepst & howlest
in death the new borne child. Why art
thou hence? These things are vnaill. Why
do the criers of those that be borne pe-
rish, wherefore louest thou these things, as if
they were thine: they be things, whereunto
thou art but covered. But thy day will come
that will uncover thee, & take thee out of
the house of thy filthy and stinking body.
Hereafter begin to meditate upon some
more higher & mysticall matters. One
day thou shalt knowe the secrets of na-
ture. These cloudes shall depart & light
shall appeere on all sides. Imagine with
thy self what a light it will be when so
many starres haue ioyned their light
together. No more shadow shall darken
the bright element: all thy partes thereof
shall shine alike: the day & night which
keep their course are but accidents in this
lower life. Thou wilt say I haue thou
hast liued in darkness whē I shall at full
beholde all this light. Wilt thou now I see
that through the narrow windowes of
thy eyes & yet dost wonder at the a full
of. What wilt thou think of the beauehty
light whē thou shalt see it in his place?
This contemplation leueth nothing im-
potent in this vile, low & cruel world.
It saith God to be witness of all things.

The defence of death.

It commandeth vs to like that hee
would allowe of vs, to prepare heraf-
fer vnto him warre, and so propoinde
to our selues this eternitie, the which
who soeuer hath comprehended in his
vnderstanding, feareth no annoy, is not
moued at the sound of trūpets, neither
douteth any kinde of threatnings. For
what can he feare that hopeth to dye?
Which how much good examples doe
profit vs, and thou shalt knowe that the
remembrance of mightie men is no lesse
cōsolation then euen their p̄sence.

Epistle. 108a. 108b. 108c. 108d. 108e. 108f. 108g. 108h. 108i. 108j. 108k. 108l. 108m. 108n. 108o. 108p. 108q. 108r. 108s. 108t. 108u. 108v. 108w. 108x. 108y. 108z. 108aa. 108ab. 108ac. 108ad. 108ae. 108af. 108ag. 108ah. 108ai. 108aj. 108ak. 108al. 108am. 108an. 108ao. 108ap. 108aq. 108ar. 108as. 108at. 108au. 108av. 108aw. 108ax. 108ay. 108az. 108ba. 108bb. 108bc. 108bd. 108be. 108bf. 108bg. 108bh. 108bi. 108bj. 108bk. 108bl. 108bm. 108bn. 108bo. 108bp. 108bq. 108br. 108bs. 108bt. 108bu. 108bv. 108bw. 108bx. 108by. 108bz. 108ca. 108cb. 108cc. 108cd. 108ce. 108cf. 108cg. 108ch. 108ci. 108cj. 108ck. 108cl. 108cm. 108cn. 108co. 108cp. 108cq. 108cr. 108cs. 108ct. 108cu. 108cv. 108cw. 108cx. 108cy. 108cz. 108da. 108db. 108dc. 108dd. 108de. 108df. 108dg. 108dh. 108di. 108dj. 108dk. 108dl. 108dm. 108dn. 108do. 108dp. 108dq. 108dr. 108ds. 108dt. 108du. 108dv. 108dw. 108dx. 108dy. 108dz. 108ea. 108eb. 108ec. 108ed. 108ee. 108ef. 108eg. 108eh. 108ei. 108ej. 108ek. 108el. 108em. 108en. 108eo. 108ep. 108eq. 108er. 108es. 108et. 108eu. 108ev. 108ew. 108ex. 108ey. 108ez. 108fa. 108fb. 108fc. 108fd. 108fe. 108ff. 108fg. 108fh. 108fi. 108fj. 108fk. 108fl. 108fm. 108fn. 108fo. 108fp. 108fq. 108fr. 108fs. 108ft. 108fu. 108fv. 108fw. 108fx. 108fy. 108fz. 108ga. 108gb. 108gc. 108gd. 108ge. 108gf. 108gg. 108gh. 108gi. 108gj. 108gk. 108gl. 108gm. 108gn. 108go. 108gp. 108gq. 108gr. 108gs. 108gt. 108gu. 108gv. 108gw. 108gx. 108gy. 108gz. 108ha. 108hb. 108hc. 108hd. 108he. 108hf. 108hg. 108hh. 108hi. 108hj. 108hk. 108hl. 108hm. 108hn. 108ho. 108hp. 108hq. 108hr. 108hs. 108ht. 108hu. 108hv. 108hw. 108hx. 108hy. 108hz. 108ia. 108ib. 108ic. 108id. 108ie. 108if. 108ig. 108ih. 108ii. 108ij. 108ik. 108il. 108im. 108in. 108io. 108ip. 108iq. 108ir. 108is. 108it. 108iu. 108iv. 108iw. 108ix. 108iy. 108iz, 108ja. 108jb. 108jc. 108jd. 108je. 108jf. 108jg. 108jh. 108ji. 108jj. 108jk. 108jl. 108jm. 108jn. 108jo. 108jp. 108jq. 108jr. 108js. 108jt. 108ju. 108jv. 108jw. 108jx. 108jy. 108jz, 108ka. 108kb. 108kc. 108kd. 108ke. 108kf. 108kg. 108kh. 108ki. 108kj. 108kk. 108kl. 108km. 108kn. 108ko. 108kp. 108kq. 108kr. 108ks. 108kt. 108ku. 108kv. 108kw. 108kx. 108ky. 108kz, 108la. 108lb. 108lc. 108ld. 108le. 108lf. 108lg. 108lh. 108li. 108lj. 108lk. 108ll. 108lm. 108ln. 108lo. 108lp. 108lq. 108lr. 108ls. 108lt. 108lu. 108lv. 108lw. 108lx. 108ly. 108lz, 108ma. 108mb. 108mc. 108md. 108me. 108mf. 108mg. 108mh. 108mi. 108mj. 108mk. 108ml. 108mm. 108mn. 108mo. 108mp. 108mq. 108mr. 108ms. 108mt. 108mu. 108mv. 108mw. 108mx. 108my. 108mz, 108na. 108nb. 108nc. 108nd. 108ne. 108nf. 108ng. 108nh. 108ni. 108nj. 108nk. 108nl. 108nm. 108nn. 108no. 108np. 108nq. 108nr. 108ns. 108nt. 108nu. 108nv. 108nw. 108nx. 108ny. 108nz, 108oa. 108ob. 108oc. 108od. 108oe. 108of. 108og. 108oh. 108oi. 108oj. 108ok. 108ol. 108om. 108on. 108oo. 108op. 108oq. 108or. 108os. 108ot. 108ou. 108ov. 108ow. 108ox. 108oy. 108oz, 108pa. 108pb. 108pc. 108pd. 108pe. 108pf. 108pg. 108ph. 108pi. 108pj. 108pk. 108pl. 108pm. 108pn. 108po. 108pp. 108pq. 108pr. 108ps. 108pt. 108pu. 108pv. 108pw. 108px. 108py. 108pz, 108qa. 108qb. 108qc. 108qd. 108qe. 108qf. 108qg. 108qh. 108qi. 108qj. 108qk. 108ql. 108qm. 108qn. 108qo. 108qp. 108qq. 108qr. 108qs. 108qt. 108qu. 108qv. 108qw. 108qx. 108qy. 108qz, 108ra. 108rb. 108rc. 108rd. 108re. 108rf. 108rg. 108rh. 108ri. 108rj. 108rk. 108rl. 108rm. 108rn. 108ro. 108rp. 108rq. 108rr. 108rs. 108rt. 108ru. 108rv. 108rw. 108rx. 108ry. 108rz, 108sa. 108sb. 108sc. 108sd. 108se. 108sf. 108sg. 108sh. 108si. 108sj. 108sk. 108sl. 108sm. 108sn. 108so. 108sp. 108sq. 108sr. 108ss. 108st. 108su. 108sv. 108sw. 108sx. 108sy. 108sz, 108ta. 108tb. 108tc. 108td. 108te. 108tf. 108tg. 108th. 108ti. 108tj. 108tk. 108tl. 108tm. 108tn. 108to. 108tp. 108tq. 108tr. 108ts. 108tt. 108tu. 108tv. 108tw. 108tx. 108ty. 108tz, 108ua. 108ub. 108uc. 108ud. 108ue. 108uf. 108ug. 108uh. 108ui. 108uj. 108uk. 108ul. 108um. 108un. 108uo. 108up. 108uq. 108ur. 108us. 108ut. 108uu. 108uv. 108uw. 108ux. 108uy. 108uz, 108va. 108vb. 108vc. 108vd. 108ve. 108vf. 108vg. 108vh. 108vi. 108vj. 108vk. 108vl. 108vm. 108vn. 108vo. 108vp. 108vq. 108vr. 108vs. 108vt. 108vu. 108vv. 108vw. 108vx. 108vy. 108vz, 108wa. 108wb. 108wc. 108wd. 108we. 108wf. 108wg. 108wh. 108wi. 108wj. 108wk. 108wl. 108wm. 108wn. 108wo. 108wp. 108wq. 108wr. 108ws. 108wt. 108wu. 108wv. 108ww. 108wx. 108wy. 108wz, 108xa. 108xb. 108xc. 108xd. 108xe. 108xf. 108xg. 108xh. 108xi. 108xj. 108xk. 108xl. 108xm. 108xn. 108xo. 108xp. 108xq. 108xr. 108xs. 108xt. 108xu. 108xv. 108xw. 108xx. 108xy. 108xz, 108ya. 108yb. 108yc. 108yd. 108ye. 108yf. 108yg. 108yh. 108yi. 108yj. 108yk. 108yl. 108ym. 108yn. 108yo. 108yp. 108yq. 108yr. 108ys. 108yt. 108yu. 108yv. 108yw. 108yx. 108yy

Thou liue is no delicate matter, thou
hast begun a long race. thou shalt
fall and rise again, yea even fall downe
and wax weary. beere shalt thou leaue
one of thy companions, there shalt thou
bring another to his grave, in another
place thy self shalt be afear, through
many such by pathes shalt thou passe
this rough way. Must thou ever pre-
pare thy minde against all things. Let
thy hart knowe that it is comen into a
good place where weeping & care haue
taken their lodging, and where pale
diseases and sorrowfull age haue chosen
their

The defence of death.

their habitation. In this company must thou needs passe over thy liuesthel maist thou despise & make none account of these things, but abide them thou canst not.

Thou shalt not regarde them if thou thinkest often & reckenest as of things which must needs happen. All men doe approach moze valiantly to the thing long before premeditated, & doe resist y^e same courageously: and contrariwise be suppressed & taken on a suddain all astonied at small matters: seeing then that all things (were it but for their novelty) doe seem greivous: in continually thinking hereupon y^e spirit not be as a penitente to seek what thou hast to doe against such evils. Let vs not therefore wonder at any thing wherunto we are bound. Of the no man can complain because they are alike vnto all men. As y^e in this case alike, because he that hath escaped the same neuertheless is subiect vnto the. For the lawe is not called indifferent because every man bleth it, but because it was indifferently ordained vnto all men. Let vs frame our mindes to equitie & without lamenting our mortall nature pay our tribute willingly. Is winter cold: cold is necessary, both summer

Q,

being

The defence of death.

bying death we must not be without death:
Doubt the distempered wife & under our
helth: we must be sick. Sometimes we
shall mede with a wilde beast, yea of
ten times with men more dangerous
then wilde beasts. Fire will consume
some, and water other some. We can
not alter the nature of things. The best
then is to pay that which we cannot be
quit of, and without murmuring to inu
mitate and follow the will of God & mag
thor of all things. It is the parte of an
euil souler to follow his captain with
howlings. Destinie leaueth him that
goeth of his owne accord: & dyaweth
him that cometh against his dult.
It thus should we live, thus should we
speake. Let death finde us ready dispo
sed and nothing slack. It is truly a val
liant and noble hart which is so faine
it self: but he that strineth her against
is of a faint, cowardly & foolish minde
which thinketh himselfe of the order of the
world, and had rather curse God then
it self.

Epistle, xxi.
Man is neuer more heavenly then
when he considereth his mor
tall

The defence of death.

fall nature, and knoweth that he is
harmless, so he is him self that
this body is not his guest house but
his house, a such an house as he must shortly
depart from. It is a great token of
heavenly minds to account these places
to be as a common, bare, & straight
and not to fear to depart from them. For
long he knoweth him self to be from
himself he cometh. he knoweth also
whether he must returne. For he is not
but a house, a house of his own making
possessed with his body in for his
household for the use of our belly
of our heart, of our throat. Other
times our sinnes are our danger
to us. Other whiles some flux or Rheume
molesteth us. Other whiles we have
to much blood and other whiles to little.
We are tempted and tossed from
place to place. Thus are they ordinarily blessed
in other mens houses, and
not being furnished of such bilands. In
this we are here dwelling in our selves
eternally. For as long as we are as men
and can extend our hope through hope
our souls are all things. We are not
content to be any more in any house
than anything more, shameless and
foul

The defence of a cat

Item. He that feareth death wil neuer be made of a liuing man. But who so knoweth that this euen from his birth hath bene signified vnto him, wil withlike courage take order that what soener happeneth, nothing shall come suddainly as vnlooked for.

Sickness, imprisonment, destruction, burnings, none of all this cometh suddainly vpon him. For the wise man wil say, I knowe in how trouble some an house nature had placed me.

When an Alarm hath bene giuen at my neighbours house, many an untimely funeral hath passed by my dores, many a crack of rymouse houses hath sounded in myne eares. The night hath carped away many of those to whom the Wallaice, the Courte, and familiaritie had ioynd vnto me, cutting away in manner theire handes from betwene myne.

I meruaile how so many dangers comming on all sides of me, could escape my self. But many other men when they take their shipping, think not on the tempest. No man thinketh that what soener happeneth to another can happen vnto him self.

The defence of death

For who is that philosopher that would
be his philosopher, & hath considered what time
about the stills of others have to be
left, he would put on and prepare his
armour long before he were assailed.
After danger it is to late to exhort his
minde to take perills patiently. What will
he say, I thought not that this would
have hapened, I would never have be-
lieved that such a thing could have
come to passe. And why not? Where be
the riches which poverty, famine, and
beggary do not follow, even at the hee-
les? Where be the dignities and orna-
ments robes, which the rags do not
accompany, either by a banishment, a
ban, a reproch, or an extreme danger?
Where is the wealth whose destruc-
tion is not nye and whose accuser is
mighty is not at hand.

Out of his book of the shortness
of life.

All part of mortal men (as Paul
line) do complain of the shortness
of nature. What we be ingendered for a
short time, and that the spaces of time
that be granted us do runne and fly
so swiftly away, that moche men do
leave

The defence of death.

leane their lines before they can almost prepare them selves to live. Our time appointed is not short, but we lose much of it. There hath been giuen the life enough that not niggardly to accomplish great matters, if it had been all well bestowed: but when it slides away in pleasures and idlenes, when we bestowe it not vpon any good matter, in the end being pressed by extreme necessity we finde our life wasted, and yet cannot tel how. This it is, we haue not receiued any short life, but we haue shortned it. We do not make spare, but are ouer prodigall of our lines. As the innumerable treasures falling in the hands of an euil husband, are suddenly disappeared, and contrariwise the meane quantitie falling in a wise mans hand, both through use increase the more, so likewise is our age very ample to him that can well order the same. Wherefore do we then complain of nature, she hath bequeathed her selfe freely toward vs. Our life is long enough if we knowe how to vse it. One is holden with insatiable concupiscences, another with painful diligence in superfluous labours. One is murthered in

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G. iiij. wine

The defence of death

For who is that person that these things be
his minde, & hath considered what his
afflictions be, & others have to him
lost, he would put on and prepare his
armour long before he were assaulted.
After danger it is to late to exhort his
minde to take perills patiently. But now
he say, I thought not that this would
happen, I would never have be-
lieved that such a thing could have
come to passe. And why not? Where be
the riches which poverty, famine, and
beggary do not follow, even at the hee-
les? Where be the dignities and spa-
gulates robes, which the rags do not
accompany, either by a banishment, a
blot, a reproch, or an extreme danger?
Where is the wealth whose destruc-
tion is not nye and whose accom-
ment is not at hand, &c.

Out of his book of the shortness
of life.

Out part of mortal men (as Paul
line) do complain of the shortness
of nature. What we be ingendered for, a
short time, and that the spaces of time
that be granted us do runne and fly
so swiftly away, that moche men do
leave

The defence of death.

leave their liues before they can ab-
moste prepare them selues to liue. Our
time appointed is not shorte, but we
lose much of it. There hath ben giuen
vs life enough e that not nigerdly to ac-
complish great matters, if it had ben all
well bestowed: but when it slides away
in pleasures and idleness, when we be-
stowe it not vpon any good matter. In
the end being pressed by extreme ne-
cessitie we finde our life wasted, and
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the innumerable treasures falling in
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ample to him that can well order the
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of nature, she hath beheaded her selfe ouer-
scorously toward vs. Our life is long e-
nough if we knowe how to vse it. One
is bolden with insatiable couetousnes,
an other with painful diligence in su-
perfluous labours. One is moylned in

The defence of death.

Some, an other liueth in loytring, an
other is toyled and withered with am-
bition, depending vpon the iudgement
and voice of others. An other so; hope
of gaires through an hedlong conuolun-
nes of traffick cōpasseth all lands & seas.
Others are berea with desire of war,
altwaies labouring either in their owne
dangers or in bzinging other men into
danger. Others there are who can de-
light in folowing no kinde of course, but
euen languishing & paining for sor-
row death taketh holde of the, whereby
I doubt nothing of the truth of þe whiche
the chiefeſt poets haue pronounced after
maner of Diacles: Of all our life, that
parte that we liue is the least, and all
the other space is not properly life, but
a time. Every man deuiderh his life in
to diuers things. Some are hard & nigi-
ardly in keeping their patrimonie, o-
thers are as prodigall in losing the time
I say the time, þe conuolunes wherof is
honest and not lamentable. I will ther-
fore take one amonge the number of
olde men. Come on, we see that thou
hast attained to þe end of mans nature,
as far as mans age can reache. Thou
art about the hundredth yere, rehearse
there

The defence of death.

Shew to me some parte of thine age.
Tell me how much of thy time hath thy
credite taken away from thee, how
much thy friend, how much thy com-
mon welth, then how much thy labo-
rings with thy wife, the correction of
thy seruants, and thy toyners up & down
the town for thy friends sake. Peruse
to put the diseases whiche thy self hast
procured, and then ad to it how much
thou hast left to spare. Thou shalt finde
that thou hast fewer yeeres then thou
hast reckned. Call to thy minde when
thou wert resolu'd in any determinati-
on how many daies passed ouer accor-
ding to thy forecast, how many haue pro-
fited thee when thy countenance was in
good estate, & thy minde deuoid of fear,
what busines thou hast sustained in all
this so long age. afterward how many
men haue ranished & wasted thy life,
while thou hast not felt the losse, how
much a vain sorrow, a foolish joy, a sharp
desire, & a flattering conuersation haue
taken away frō thee. And after all this,
how much thou haste left of all y was
thine. So shalt thou see that yet thou
drestt before thou beest ripe, or thy time
come. And who is cause hereof.

The defence of death.

Thou livest as if thou shouldst all
wishes live. Thou never thinkest to part
the god his bounty. Thou never mark-
hest how much time is gone. Thou
spendest and lovest as if thou haddest
bondance. Thou fearest as a mortall
man, and covetest all, as immortall.
We shall heare thee say, fiftie yeres
hence I will take mine ease: thre score
yeres hence I will give over mine of-
fice. And I pray thee where haste thou
gotten any longer life: to hole letters pat-
terne have promised thee y thou shalt live
longer: Who will permit things to fall
out as thou haste appointed? Art thou
not assured to receive the remainnts
of thy life by thy wisdom, and appoint
the time which y art not assured to be-
stowe upon any thing? Oh how late is
it to begin to live, when thou must leave
this life? Is not this a foolish forgetful-
nesse of our mortall nature, to delay
god and sound advice unto our fiftieth
yere; and to seeke to begin our life at
that place wherunto few can attain?
Thou that heere the moste mightie, vali-
ant, and lustie persons sometime let scape
wounds tending to desire of quietnes,
praising and preferring the same be-

The defence of death.

for all their wealth. Why should they might safely come down from the top where they stand.

The mighty Emperour Augustus endued with more graces then any, ceased not to wish for quietnes, and to seek for vacations whereby he might be exempt fro dealing in publicke affaires. All his communication tended to that effect. His quiet seemed to him so great a matter, that not being able to comprehend it in effect, he apprehended it in thought. He that saw all things depend upon him self, that gave to all nations such fortune as him self liked, & steamed & day happie wherein he might depose his authoritie: he had tried how much smate the gods which glistered upon earth did procure, and how many secreete thoughts they did conceale.

It were but superfluous to rehearse many who to others seemed happy, and yet them selves bare other witnes against them selves, when they discoursed upon the actions of their yeres, and yet with all these complaints could never change, neither other men, neither them selves, for although such words escaped them, yet did their affections

The defence of death.

Which will returne to their former
worde. Truly although our life should
last a thousand yeres, yet would it still
seeme but short, the moyles would de-
uoure it quite. All that time, which
though nature doth cover yet reason
might see throught god husbandry,
must nevertheless flie from vs in a mo-
ment. For we take no holde of it, we
stay it not, neither do slack the pace of
it throught our diligence in any thing,
but we let it go as superfluous & which
cannot be recovered. All our life time
we must learne to liue: yea, which is
more strange, all our life time must
we learne to dye. Such mightie men
as haue forsaken all lets, and renoun-
ced all their good offices, & pleasures,
haue gone about none other thing, eue
to the end of their age, but to learne to
liue, and yet moste parte haue dyed,
confessing that yet they knew not the
way.

Every man hasteneth his life, la-
bouring with desire of time to come,
and weynesse of time present. But he
that hath no time but that y he bestow
eth to his owne vse, and that ordereth

The defence of death

They do flatter them selves with so many things, and do deceive them selves unwillingly as if they desired both death and damnation together. It through any faintness they be admonished of their mortalitye, or be so fearfully they die? It seemeth y they do rather pluck themselves up by the roots, then quietly departe this life. When they say that they have been tested, and though their souls have not lined, their bodies sinned, but if they might escape this life now, they would live quietly with good cheer and contentment. When begin they to consider that they have in this world prepared those things which the severall shall receive, and that all their labour both here and there shall come to no good. When they have to do with such things, they do not only well provide their souls, but also their bodies, and they do all their time prepare. All the wayes gone before have they passed, and so have they the last journey, and so have they the last journey. They have never a day of their life, but through the labours of other men, are

guided

The defence of death.

gaped into godly matters, and be
digged up and beaten out of darke-
ness so brought to light. If we delight
through valiant minde to get out of
the strait bonds of humaine lockes,
we haue time enough to walke our way
way! We are permitted with Socras-
to to dispute, Carneades to doubt, with
some to rest by, and with other some to
overcome and surmount humaine na-
ture. In accompanie of many other
looking then that nature and the
to the company of all those by passes,
why doe we not abandon this little and
frail passage of time, and with all our
hearte giue our selues vnto high and eter-
ternal matters, to which we may partici-
pate with the best? Of men which run
from office to office, which be impo-
tunate both to themselves and other
men, when they haue well run from
street to street, where they haue trotted
from house to house, when they haue trotted
and doe open to beate, they haue not
thought in their hearts, when they haue
walked salutations for hire sake
to house, how many be there in a great
city letted with diuers pleasures,
that they cannot say and get saluta-
tion

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let them to rite their hands of them and
send them away, to the ended sleep
quietly, or passe over their time in spe-
ctativeness, or els are uncurteous and
hard to be spoken withall. Telle them
for to say upon better offices. And say

¶ The man that listeth may haue
fre access and priuate conuersation
dayly with Zeno, Pythagoras, Democ-
ritus, Aristotle, Theophrastus, and o-
ther suche principall Authours of good
lites. We shall finde none of them let-
ted, but all at leasure to common with
him. ¶ The one will send him away
most happie, content and desirous of
the continuance, none of them will suffer
him to departe emptye.

¶ Out of his booke of consolacion.

It is a greate comforte to a man to
thinke that that whiche all men be-
lieue him to haue suffered; and all
that are to come shall suffer, either it
is most happie to himselfe and in many
opinion nature hath made common to
all men the thing whiche to them all
was most grievous, to the end that such
inequalitie might comfort the rigour and
crueltie

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crusht of death. Come on then and
holde every way all mortall men, and
all sinners thou shalt see greates and certeyn
small cause of lamentation.

Ambition which is never in rest for
menteth one, povertie ralleth an other
dayly to work; an other feareth the ri-
ches that he hath wished for, & is in con-
stant pain through his owne desire.
Some is wred with care; another with
laboure; an other with pience of peo-
ple which continually do belouge the
thresholde of his doyes. This man is
sorry he hath Children, that than that
his are gone: sooner shall we waite to see
them causes to wepe. Soe it cometh
that life nature hath permitted to be,
whiche hath ordained that all men at
their birth should wepe. With this
begynning we are entred into the world
become with the rest of our peres in
griefe, and thus we passe our life.

All those goods which through plea-
sure do delight us, whiche haue but
the outward shew, and with but is full
of intelligence of money, dignities,
honours, riches, and such like, which
all consisteth in the conscience of man

v.

kinde

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hinde, do we possesse with pain and en-
vy of other men, and even amongst those
that have them they be more threat-
les then authoritie. They be slippery
and uncertein, man is never in any
assurance of them, we are still in danger
ger lest they should escape us. Wee are
though a man fear nothing that might
happen, yet the custodie of a greater fel-
littie is full of cares: It then will be-
lieve them that more narrowly we
searche the truth, all this life is but
paine. Wee are broken into three
degs and unconstant, which continu-
ually ebberth and floweth, boisterth and
is with her rising, and then cometh
be downe with greater harme, then will
be cometh be either with rising or fall-
ing. The miserable Josephus (King) found
never any place as others dwelling
place, Wee remaine still in doubt, continually
flourishing, biting one against one o-
ther, and many times making false
speech. In this raging sea nothing is
hardened to all tempers, but the heart
finall feare. All they that will thus
have none other friend than death.

After

The defence of death.

After what manner many evils doe
chance to honest men, out of his
Book of Gods providence.

You haue asked me, Lucilius, sit
case the world be guided by Gods
providence, how it chaunceth that so
many evils doe happen to honest men.
I will in this my worke wherein I doe
pretend to proue that Gods providence
is aboue all things and that God
him self habiteth among vs, shew thee a
good reason. Betwixt honest men and
God there is a kinde of amitie, procu-
red and contracted thzough vertue, and
not an amitie only but a moste strait
alliance and likeness. For time only
is a difference betwixt the honest
man & God. What is the follower, disci-
ple and adherer of Christ, and
therefore his triumphant father who
doe requireth earnestly of him to be
devoted, nurtured him barely after
the manner of fathers. When
God seeth by how few honest men, whose
God liketh of, industry, labor, and paine
and many paynes to be in, and con-
trarywise the wicked men passe out
of this world, and waite in vi-
sible

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lights

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lights, that doe turmoile our children, and
let run at randome the children of our
flanes that through a sorrowful and la-
bourfome discipline, we doe withhold
our owne children in their duties, & let
go the raines vnto y^e others. Be y^e ther-
fore certain of y^e like at Gods hand: He
dallieth not with an honest mā but tri-
eteth him, hardneth him, & prepareth him
for his seruise.

Of the meanes to beare aduersities out of the same booke.

Wherefore doe many euils happen to
W honest men: no euil can hurt the ho-
nest man. Contrary things cannot be
united together, he accounteth all aduer-
sities as exercises. For what honorable
man is not desirous of a true and reed
labour, even with hazard to offer some
good dutie. Vertue languisheth & wither-
eth away whē she hath none enemies:
but hauing one it appereth to her she is,
how much she is worth, & what she can
do, when she hath patient the she her
her power.

Honest men therefore must take in

god

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god parte and thinck wel of what so
happeneth to them. It shalbe not
what thou sufferest, but how thou suffer-
est it. Dost thou not see that fathers
and mothers do intreate their Chil-
dren diuersly. The fathers com-
mand their Children to exercise them-
selues, to studie space, not suffering
them to be idle euen on the holy day-
es, and often times bzing forth the
sweate out of their browes, and tea-
res from their eyes. The Mothers
contrariwise do dandle them on their
lappes, in the Chimney corner, or in
the shadowe, not suffering them to
weepe, to vex them selues, to take any
care, or to labour.

So God towards honest men bea-
reth a fatherly parte and a manly
loue. He troubleth and molesteth them
with labour, sorrowe, and losses, wher-
by they may gather and obtaine true
foyce. But those bodyes whiche are
fatted by, do not only faile in labour;
but also languish away through slug-
gishnesse, fainting and falling downe
vnder their owne labour and weight.
The felicitie whiche was neuer hurt,

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cannot indure any great stripe. Among many shoute words of our friend Demetrius, this being sufficient and sounding in mine eares doth best please me. I finde (saith he) nothing more vnhappy then him that neuer sustained damage or aduersitie. The more that a man is tormented, the greater is his honor.

¶ Of Prosperitie. Out of the same booke.

Prosperous things do shew light in the hands of the meane people of base and base mindes: but the properties of a valiant man is to suboue calamities and what soeuer els that assaulteth mortall men. I doe account thee miserable, because thou hast felt no misery, & vnhappy in that thou hast no mischaunces. Thou hast liued without any enemyes. No man, no not thy self can tel what thou canst do.

It is necessary for the better knowledge of thy self, first to try thy abilitie, for who is perfect in any thing whiche he hath not proued? Vertue desireth danger, viewing how far it stretcheth, and

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and where it endeth, and not what she
must endure before she come at it. And
what so she hath to endure is parte of
her glory. The Pilate is not broken
en before the tempest, neither the soule
pierced until the battail be begun. How
shall I knowe how thou canst beare
pauertie; so long as thou swimmeth in
wealth. Where shall I learne thy constan-
cie against ignominie, infamie, and
hatred of the people, so long as thou con-
tinuest amongst the reioycings of all
menne, or if a certaine inclination of
mens myndes toward thee doth still fol-
lowe thee. Why calamitie is a cause of
virtue.

Those then to whom God loveth he
prometh, hardeneth, dieth, visiteth,
and doth exercise. And contrariwise
those to whom he seemeth to flatter and
spare doth he reserve to leaue them
the more delicate and faint harted in
the evils to come. Why doth God
afflict the best with sicknesse, sorowes,
and discommodities. Or wherefore
in any Armie, are the greatest and
most dangerous enterprises com-
mitted to the most courageous and be-
lieved persons: or wherefore doth the
G. iiij. Captain

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Capitaine sent his chosen Souldiers
to skirmish with the enemye, to blinde
a way, to winne a passage and to
vntie those away whiche he kept the
same. None of them saith, my Capitaine
hath done me wrong, but rather he ac-
counteth well of him. So likewise
should all those say, who through Gods
permission be inuaded those ends of
the whiche Cowards and effeminate
persons be weary. God do account vs
worthy to be tryed how much man-
nitude can suffer and endure. To
flee therfore these delights, eschew
this faint and effeminate felicitie whi-
che dissempereth and mollifieth the
heart, lulling it asleepe in a perpetuall
dunkenesse except there happeneth
some chaunce whiche from time to
time putteth him in minde of manse-
hode. Was were it not far better to
sustaine such perpetuall felicitie as
condueth ther to vertue, then to quail
vnder an infinite waite of woe. One
wherefore God towarde the good
winne both his Scholeraisters to
warre their Scholers, in giuing the
painful

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painfulllest lessons to those in whom
is moſte likeſhood.

I thinkeſt thou (I pray thee) that
the Lacedemonians hated their Chil-
dren, when in prouing their natures
they did euen whip them openly, yea,
their owne fathers exhorted them
valeantly to beare the ſtripes, and all
together and haile ſtroued, deſired them
to heape wound vpon wound.

What merittie is it therefore
though **G D** haue hardly intrea-
ted and tryed the valeant mindes.
To be in continuall daunger cauſeth
vs not to care for daunger. And ſo do
ſharyners ſtrengthen their bodyes to
the airc of the Sea: Labourers har-
den their hands to worke: Souldiers
pracliſe their armes to the caſting of
the Dart: and Runners make their
ioints nimble to paſſe the Carrier.

To be briefe, that parte of man is
moſte firme that is ofteneſt exerci-
ſed. No tree is ſo ſtedfaſt and ſtrong as
that whereon the winde doth dayly
beate, for though torments it gather-
eth it ſelfe cloſer and taketh ſurer
roote.

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I do also remember this courageous
voice of Demetrius. **S**omethi^{ng}. ob
immortal God? (saith he) am I captain
of you, and that is, that you did no for
ner than me your willes. For of my
selfe I would haue come, to bere no
bri^{ng} sent for I am appare. Will
you take my children? I offer them to
you. Will you haue parte of my bo
dy? take it. I promise no great thing,
for alwaies I shall shortly leaue it all.
Will you haue my spirit? why not? the
fault shall not be in me, I will not let,
but that you may take whatsoeuer you
haue giuen me. Willingly shall you
cary away what so euer you aske me.
What is there els? I had rather haue
offered it to you my selfe, then to leaue
it to you. What need you take it from
me? you may take it, but you shall not
take it from me, for nothing can be ta
ken away, but from him that doth re
sist. But I am not contrayned, I suf
fer it not against my wil, and so seru
not God, but do consent to his wil.

Fire tryeth Golde, and miserie the
hart of man. But wherfore then doth
God suffer any euil to be done to good
men? Nay contrariwise, he suffereth it
not

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not, for he hath put from them all evils,
mischiefs, naughty thoughts, thievish
counselles, blinde whoredomes, and co-
netomesses which continually lieth in
wait for other me, & he him self keepeth
them. But seeing he withholdeth them,
woulde not some men also desire him
to keepe their goods and baggage? No for
they doe ease God of that paine, in that
they make none account of outwards
things.

Demetrius sheweth away his riches
esteeming them as a burthen unto the
god minde. Imagine thou therefore
that God saith: what haue you to com-
plain of unto me, you that haue deligh-
ted in righteousness. I haue compassed
the rest with false gods, and haue set-
led their vain mindes in a long & false
dreaime. I haue painted them out with
Gold, Silver, and Iuorie, but within
is nothing any thing worthy.

They whome at the first you take to
be blessed, if you looke well vpon them,
not on that side that you see when they
meete with you, but on the other side
which is hidden, you shall finde them
miserable, filthy, and abominable,
and there is nothing but their walled
decked

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decked and painted out on the outside.
This therefore is not the firme and per-
fect felicitie. This is but a crust and
yet that a thin & very fine one. Where-
fore so long as they can stand upright,
and shew but what part they list, they
do glister and deceive the people.

But if peradventure by chaunce they
fall and be discovered, then may you
plainly perceine how filthy and deepe
villanie is hidden vnder a borrowed
brightnesse. But the contrary is in
you. I haue giuen you assured goods
which wil continue. The oftener they
be turned, and the narrower that they
be looked vpon, so much the better and
excellent wil they appere, whiche are
these. To make none account of that
that we feare, and to disdain that that
ordinarily we do desire. You shew not
outwardly all those goods which are in
in you. Wh^o both this donark disdain
the outwarde partes, & is content
with the contēplation of him
self. He hath set vp all his
goods within. Your felici-
tie is not to haue to
do wth felicitie.

FINIS.



